

# REPORT

## NATIVE PAPERS IN BENGAL

ON

FOR THE  
Week ending the 15th February 1908.

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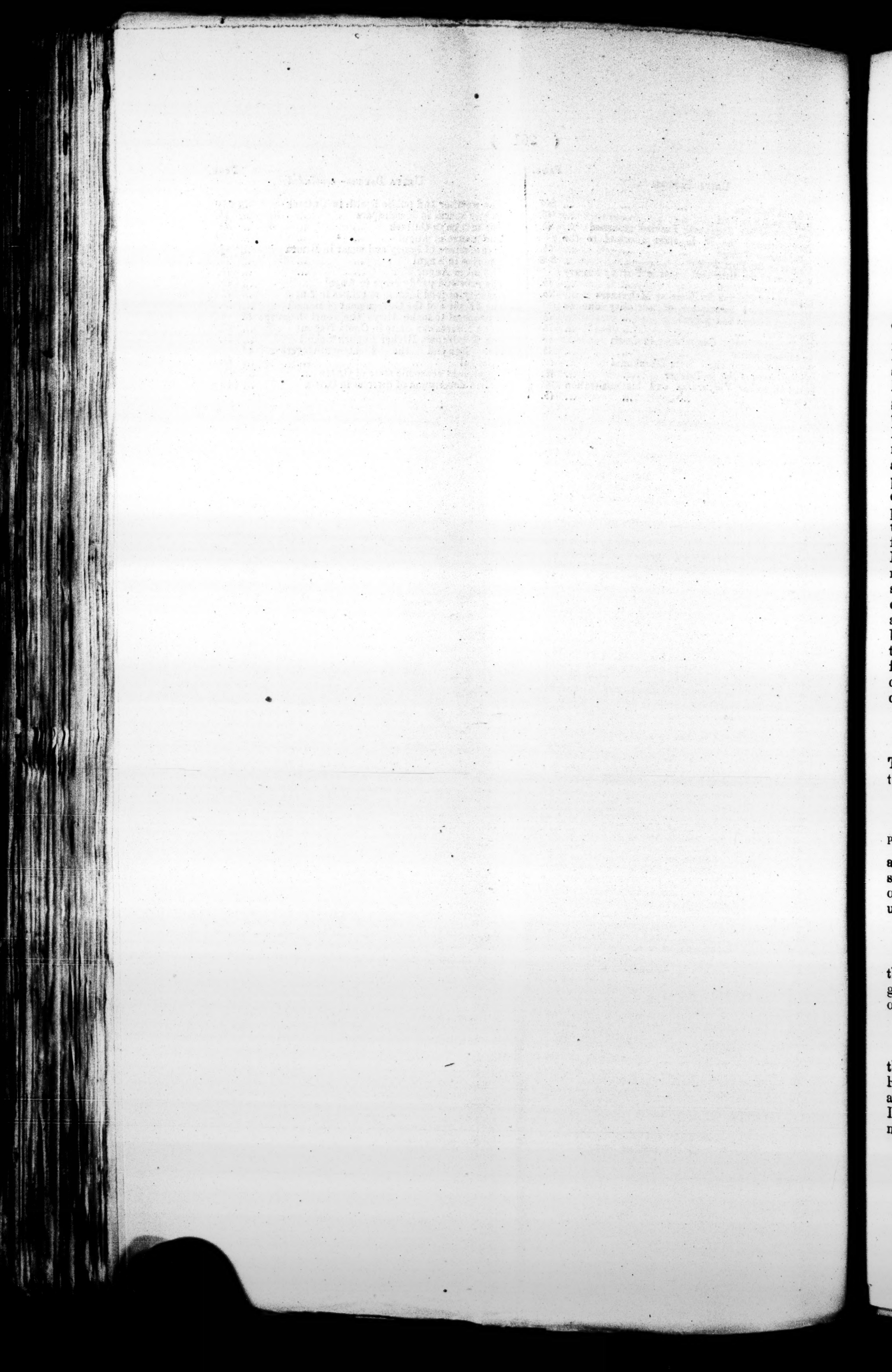
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## I.—FOREIGN POLITICS.

In the course of a lengthy article headed "The neglect should not be allowed to proceed further," impressing upon the Persians the advisability of awakening to the

Persian politics.

occasion and acquiring self-sufficiency by reorganizing their army, the *Namai Moqoddas Hablul Matin* [Calcutta] of the 3rd February notes that the Boundary Commission is a plan of treachery intended to hoodwink the people, so that they may not be mindful of providing means of defence. The Turkish garrisons are being reinforced on the Frontier, and gradually making progress in their encroachment upon the Persian territory. If the people believe that Russia and England will fight with the Turks for the stability of the Persian Empire, they are evidently under a wrong impression. They should rather fear lest this movement of Turkey should lead to a dangerous precedent, and the two powers should later on break through their Frontiers on the same plea as the Turks have done. The silence of the nation over the Turkish encroachment is a fresh contribution towards the intrepidity of the neighbouring powers. The Persians should try to secure substantial power by improving their military resources. They should not allow anything, even the want of fund, to stand in their way to it. If the Members of Parliament, Hujjatul Islam, the National Journalists and the people in general unite together for the national cause they can raise sufficient fund for the purpose. If not, they should apply to the foreigners for pecuniary help. They will not be ill-advised, even if they mortgage a portion of their Empire, if by doing so they may be able to save their country from usurpation by their enemies. They should not believe that Turkey has given up the idea of making encroachment upon their territories, and that it is for that reason that it has withdrawn its garrisons from Sujibalak. It is at present involved in difficulty in reference to Macedonia, and this is what tells. They should, therefore, make the best of the opportunity and try to regain their lost political rights in Arak-i-Arab.

NAMAI MOQODDAS  
HABLUL MATIN,  
Feb. 3rd, 1908.

2. The *Soltan* [Calcutta] of the 7th February says that the effect of the agitation against the compulsory registration of Indians in the Transvaal has been that the

The Asiatic Ordinance.

Transvaal Government has agreed to amend the law. It need hardly be said that this is due to Mr. Gandhi's efforts.

SOLTAN,  
Feb. 7th, 1908.

3. Referring to the fact of the American Republic having granted Constitutional Government to the people of the Philippines, the *Bihar Bandhu* [Bankipore] of the 8th February exclaims that those who have the attributes of humanity in them, consider it a greatness on their part in granting self-government to their dependencies. The paper regrets that while all other people of the world are deserving of self-government, the Indians are unfortunately considered unfit for the same.

Self-Government in the Philip-  
pines.

BIHAR BANDHU,  
Feb. 8th, 1908.

4. The Khedive of Egypt, writes the *Nayak* [Calcutta] of the 8th February is now simply a puppet in the hands of the English, who have got the complete mastery in that country. Like the Indians, the people of Egypt are eager to have self-government, but the English will not let them have it, because it is the same old story, they do not yet deserve to have it.

Egyptians and self-government.

NAYAK,  
Feb. 8th, 1908.

5. The *Dainik Chandrika* [Calcutta] of the 10th February is of opinion that the sufferings of the Indians in the Transvaal were due to the indulgence, if not indifference of

Indians in the Transvaal.

the British Government. In the House of Lords, Lord Ampthill, Lord Roberts and other Conservative peers have laid the blame on the Liberals, and especially on Lord Elgin. Even Lord Curzon is sympathising with the Indians. But if the Conservatives had been in power the Indians would not have got even this tardy justice.

DAINIK CHANDRIKA,  
Feb. 10th, 1908.



## II.—HOME ADMINISTRATION.

## (a)—Police.

DAINIK CHANDRIKA,  
Jan. 29th, 1908.

6. Referring to the notice issued by Mr. Clarke, District Magistrate of Mymensingh, to *punchayets* and *mandals*, the *Dainik Chandrika* [Calcutta] of the 29th January says that but for the fact that such a notice is said to have been issued in Eastern Bengal, and in these days, one would hardly believe it. There is hardly anything which the officials are incapable of doing in these days.

JASOHAR,  
Jan. 30th, 1908.

7. Referring to the inquiry into the oppression at Mymensingh, the *Jasohar* [Jessore] of the 30th January says that the officers are holding the enquiry with the help of the Police, and remarks that no good will come out of this show of an inquiry as was seen in the reports of the Commission into the Calcutta riots. Verily the authorities have lost the power of enquiring independently from the people oppressed!

SANJIVANI,  
Jan. 30th, 1908.

8. Referring to the arrest of 13 boys at Mymensingh on the complaint of one Abdul Gani, the *Sanjivani* [Calcutta] of the 30th January says that even in such a frivolous case the police did not hesitate to enter into the zenana of several respectable men to search for the lost *alwan*. How long will a man like Mr. Clarke be permitted to remain at Mymensingh? If the ruler of Eastern Bengal has not lost his senses, he should remove Mr. Clarke from Mymensingh at once.

SANJIVANI,  
Jan. 30th, 1908.

9. Referring to the orders issued by the District Magistrate of Mymensingh and Dacca to President *panchayats* and headmen of villages to report all cases of political meetings and interference with the sale of goods to the proper authorities, the *Sanjivani* [Calcutta] of the 30th January writes:—

These orders have been issued under instructions from the Government. It seems as if the Ruler of the Province has lost his senses. Every reader of history knows the consequences of employing spies. The downfall of the powerful Roman Empire dated from the time that secret spies were employed. Political and *Swadeshi* agitators have been classed with thieves and *budmashes* by these orders. But President—*panchayats* and headmen were not appointed to do the work of spies. Let headmen and President—*panchayats* and respectable families inform the Magistrate that it is not their business to do the work of secret spies and they will not be able to carry out his orders, and that they are prepared to submit their resignations. There is no doubt that all men will refuse to work as secret spies. We wish to publish the names of those respectable men who have written to the Magistrates refusing to work as secret spies.

There are many people who will find in these orders excellent opportunities to satisfy their private grudges and falsely inform against their victims and bring them to serious trouble. We have no doubt that if secret spies are scattered broadcast in villages, rivers of blood will flow.

The Ruler of Eastern Bengal has taken leave of his senses. If the Governor-General of India does not wish to set the prairie on fire, then let him instantly and publicly dismiss the Ruler of Eastern Bengal; otherwise, let him be assured that rivers of blood will flow in this country.

SRI SRI VISHNU-  
PRIYA-O ANANDA  
BAZAR PATRIKA,  
Jan. 30th, 1908.

10. Referring to the alleged Police raid into the *Charu Mihir* office at Mymensingh the *Sri Sri Vishnupriya-o-Ananda Bazar Patrika* [Calcutta] of the 30th January says that

long continued foreign subjection has thoroughly emasculated the people and made them incapable of defending themselves against their enemies. The writer quotes with approval the account of the incident as given by the European reporter of the *Indian Daily News* in which it was said that the Police ought to have been forcibly expelled from the newspaper office without paying any heed to the consequences. The writer goes on:

The foreigners have marked well the timid character of the people and the reason why they are subjected to humiliation and oppressed everywhere is their cowardice. These oppressions will go on increasing for want of moral courage



on the part of the people. Mr. Keir Hardie says that the Indian people will no longer remain as strangers in their own country. The first thing to be done is to shake off all cowardice.

11. The *Basumati* [Calcutta] of the 1st February reports that the police have arrested a Sanyasi at Nagarpur (in Mymensingh) and have brought him to Tangail. The Sanyasi has been arrested under suspicion that he belongs to a band of men who in the disguise of Sanyasis preach sedition among the people. This man refuses to give out his own name and address as it is against the rules of the order of Sanyasis to do so; and this circumstance has confirmed the police in their doubts. The paper warns the police not to play with fire, for this persecution of a Sanyasi is not likely to be quietly passed over by Indians.

*BASUMATI*,  
Feb. 1st, 1908.

12. In a leader under the heading "A new plan of *zulum*" the *Basumati* [Calcutta] of the 1st February writes:—

*BASUMATI*,  
Feb. 1st, 1908.

A notice issued by the Magistrate of Mymensingh.

The *swadeshi* and the boycott have become very strong in most of the districts in East Bengal, and if the *swadeshi* were advocated throughout Bengal as it is in Barisal, Faridpur, and Mymensingh, the province would have another aspect even in the present time of distress. Realising the situation, the police and the Magistrates are, in some places in East Bengal, making a united attempt to kill the *swadeshi*. Mr. Clarke, the well-known Magistrate of Mymensingh, has issued a notice on the headmen or Panchayats of all villages within his jurisdiction, calling upon them to bring to his notice any case of "interference with the sale or use of any class of goods", which may take place in a village; to inform him of any arrangement for convening a political meeting in such a village; and also to apprise him of the movements of any person who may happen to come to such a village for the purpose of causing such interference or convening such political meetings as have been mentioned above. It cannot be denied that the people have ample cause for fear in this notice. Is it not *belati* shoes, cloths, salt, sugar, biscuits, etc., that the Magistrate means by "any class of goods?" It cannot be that the notice is meant to prevent policemen from interfering with the sale of *swadeshi* goods, as, in fact, they have interfered in some places in East Bengal. Every one can see, though Mr. Clarke has not dared admit it openly, that the notice is intended to encourage the sale of *belati* goods.

Panchayats are generally men of affluent circumstances and are always very anxious to please the police and officials. Now if any villager happens not to be in the good graces of the Panchayat, it will not be very difficult for the Panchayat to harass the man by reporting him to have interfered with the sale or use of "any class of goods." The notice is, therefore, a new engine of oppression. Men, again, will not be wanting who will try to harass patriots by sending false information against them and accusing them of holding political meetings which, for all we know, may never have been seditious.

The thing that is most to be afraid of is that this notice will be a means of interfering with matters social. In East Bengal, especially in Barisal, all traitors to the *swadeshi* are socially ostracised. This social boycott will now be considered as "interference with the sale or use of any class of goods," and patriotic leaders will be put to trouble. Mr. Clarke knows that he can rely on the Panchayats who are sure to do anything so long as it pleases the officials; and that is why he is trying to put us to trouble with the help of some of our countrymen who are sycophants and traitors to their country. If, therefore we are harassed and persecuted, it should be taken as the natural consequences of the treachery and jealousy of our own people. Let us not be negligent in doing what we can, and think that our duty is done by showing indifference to, or aversion for, the Government. We should never give up the *swadeshi* and the boycott, no matter what obstructions and dangers are heaped up in our way, and a firm adherence to this resolve is the only way out of our present distress.

13. Referring to the note of the *Daily News* of a recent issue purporting that it is in the contemplation of Government to prosecute another vernacular paper in Calcutta the *Hindi Bangavasi* [Calcutta] of the 3rd February

The contemplated prosecution of another local vernacular paper.

*HINDI BANGAVASI*,  
Feb. 3rd, 1908.



says that the native papers have already offered themselves to bear up all the severities that might be inflicted upon them by the executive. But, at all events, why should the latter be going beyond bound in their proceedings?

**SANJIVANI,**  
Feb. 6th, 1908.

The *Navasakti* and the *Sandhya*  
sedition cases.

14. Referring to the *Navasakti* and the *Sandhya* cases the *Sanjivani* [Calcutta] of the 6th February writes:—

What mean these searches of the offices of the newspapers? Do they want to find out the editors? If without searching the offices the Police had asked for the names of the editors, then the editors would never have been afraid to send in their names. Why therefore commit unnecessary *sulum*?

**MIHIR-O-SUDHAKAR,**  
Feb. 7th, 1908.

A Hindu Zamindar's oppression  
on Musalmans at Taratipur (in  
Murshidabad).

15. A correspondent of the *Mihir-o-Sudhakar* [Calcutta] of the 7th February writes that the Musalmans of Taratipur (within the jurisdiction of Hariharpara thana in Murshidabad) and the neighbouring villages do not take any part in the perverted *swadeshi* agitation carried on by the Hindus, and have since about a year given up eating sweetmeats prepared by Hindus, knowing such things to be impure and forbidden to Musalmans. Musalman shops have been established in all the villages and are doing very well. Finding that articles manufactured by Hindus cannot now be sold when there are any fairs or festivities, some mean-minded people brought this circumstance to the notice of the Hindu zamindar of Bhagirathpur. This zamindar arrested some five or seven leading Musalman villagers, kept them unlawfully confined, and told them that unless they used *swadeshi* goods they would have to pay a fine of Rs. 50, Rs. 4 of which was exacted on the spot, the balance being made payable within seven days under penalty of ejection. The Musalmans laid a complaint before the Magistrate who ordered an enquiry to be made, but unfortunately nothing has yet been heard about the result. Do these hypocritical *swadeshists* who are striving for *swaraj* think it patriotic to oppress the loyal Musalmans? Do they wish to make a monopoly of all the trades? Do they, again, think that they can compel Musalmans to become *swadeshists* by force? So the hot winds of the *swadeshi*, which were blowing over East Bengal have begun to blow in West Bengal as well. If, therefore, the Government do not take some steps to cool the heated brains of the advocates of the perverted *swadeshi* and to prevent unrest while it is yet in its initial stages, the *swadeshists* will gradually become bolder and bolder.

**MIHIR-O-SUDHAKAR,**  
Feb. 7th, 1908.

Sub-divisional Officer of Chuadanga preventing cow-killing by force.

16. A reporter of the *Mihir-O-Sudhakar* [Calcutta] of the 7th February writes that Babu Sailakumar, the Sub-divisional officer of Chuadanga (in Nadia) forcibly took away a cow which some Musalmans of Kismat Dagdia were going to sacrifice on the occasion of the Id-uz-zuha. The Magistrate sold this cow to a Hindu, and threatened the Musalmans with imprisonment if they killed any cow in that village.

**DAILY HITAVADI,**  
Feb. 8th, 1908.

The responsibility for the  
alleged disturbances at Mymensingh

17. The *Daily Hitavadi* [Calcutta] of the 8th February holds the Government of Eastern Bengal and Assam as indirectly, and Mr. Clarke, the Magistrate of Mymensingh, as directly responsible for the oppression which took place at Mymensingh a short time ago. Mr. Clarke gained all his experience in the wilds of Assam, and he wanted to rule the cultured people of Mymensingh in the same way as he governed the hillmen of Assam. The result has been that for some days a sort of anarchy was made to prevail in that town. Mr. Clarke hates Hindus from the very core of his heart, and the newspaper *Charu Mihir*, which criticises his acts fearlessly, is his greatest eyesore. In fact, he practically admitted as much in the course of a conversation he had with Babu Syama Charan Ray, the Chairman of the Mymensingh Municipality, Mr. W. C. Ghose, and Babu Anath Bandhu Guha. These gentlemen told Mr. Clarke about the disturbances but he disbelieved them. Mr. Clarke held the Hindus of Mymensingh responsible for the removal of the notices offering a reward for the arrest of Mr. Allen's assailants. Mr. Clarke said that the Hindus and their paper, the *Charu Mihir*, had been obstructing him in everything for two years and a half, and that if the notices were removed again, he would quarter an extra police force of three hundred men on Mymensingh and make only the Hindus



bear its cost. Evidently then, Mr. Clarke thinks that it is the educated men of Mymensingh who have made a conspiracy to shield Mr. Allen's assailants. Mr. Clarke's acts have proved how dangerous it is for a ruler to hold such a conviction, and yet it is many an official like Mr. Clarke who is now lording it over in East Bengal. And if we say all this, section 121A of the Indian Penal Code is brought into operation for punishing us.

18. The *Dainik Chandrika* [Calcutta] of the 8th February writes:—

DAINIK CHANDRIKA,  
Feb. 8th, 1908.

The Police in East Bengal. We are extremely anxious at the thought how far the terrible happenings at Mymensingh will be pushed. Licensed firearms in East Bengal are being confiscated. Who knows when the same scenes will be enacted in West Bengal? Russian methods have been adopted in East Bengal. Who knows when the same scenes will take place in Eastern Bengal as in Odessa?

19. The *Hindusthan* [Calcutta] of the 8th February considers it very

HINDUSTHAN,  
Feb. 8th, 1908.

Government and the Police. strange that the policeman who killed Rajani Kanta Das during the Beadon Square riots has not yet been caught and punished. The Government ought to know that there was a terrible police conspiracy in that affair. A few policemen will be departmentally punished; but why not punish them after trial in a court of law? The lords of the Calcutta Police were allowed to waste Rs. 17,000 of the public money during the case against the *Indian Daily News*, and the brazen-faced admission of this fact by Mr. Gait shows how determined the Government is to encourage the police. Our Lieutenant Governor also supports this partiality for the unruly police. The atonement for this sin will take place as indeed it is bound to take place—when the hound will bite the hunter.

20. The *Jagaran* [Bagerhat] of the 9th February writes that it appears

JAGARAN,  
Feb. 9th, 1908.

An alleged case of outrage on a girl. from the statements of certain highly respectable people that the 15 year-old wife of a Brahmin of Barisal while waiting at Khulna Railway Station en route to Calcutta, in connexion with the *Ardhodaya Yug* festival was violated by a number of miscreants. It appears that the girl's husband left her for a time at night in the company of some other passengers in order to purchase cigarettes from a shop a little way off. Taking advantage of his absence, the miscreants decoyed their victim away to a little distance, gagged her, carried her away to a retired spot and then violated her. No case has been instituted for fear of disgrace. It is most discreditable to the Railway Police that such things should happen.

21. The frequency of train-thefts and the inability of the police to detect

DAILY HITAVADI,  
Feb. 11th, 1908.

Frequency of train-thefts. the robbers, writes the *Daily Hitavadi* [Calcutta] of the 11th February, are gradually making it unsafe for people to travel by railway, and Providence only knows when there will be an end to this state of things.

22. The *Daily Hitavadi* [Calcutta] of the 11th February writes that for

DAILY HITAVADI,  
Feb. 11th, 1908.

The Magistrate of Mymensingh and the zemindar of Gauripur. some mysterious reasons Mr. Clarke, the Magistrate of Mymensingh, has ordered the Subdivisional Officer of Jamalpur to find out the relations existing between Babu Brajendra Kisore Roy Chaudhuri, zemindar of Gauripur, and his tenants. The Subdivisional Officer is collecting from the tenants information as to their arrears in rent, the rate of enhancement of rent, the realisation of illegal cesses, etc. As a result of these inquiries Brajendra Babu's tenants have got it into their head that he has somehow become an object of official displeasure, and many of them are withholding payments of rent. Those of the tenants who had agreed to pay an enhanced rent, are now refusing to do so. In fact, their relations with the zemindar are getting to be more and more bitter every day. Everybody knows how pleasant such a state of things is to a zemindar; and this favour of the officials towards a zemindar is like the favour of the mother (i.e., the goddess) of small-pox, for the recipient of such favour has to suffer trouble and loss in various ways.

#### (b)—Working of the Courts.

23. Referring to the figures published showing the number of persons sentenced to whipping in Calcutta during the last 3 years the *Sri Sri Vishnupriya-o-Ananda Bazar Patrika* [Calcutta] of the 30th January points out

SRI SRI VISHNU-  
PRIYA-O-ANANDA  
BAZAR PATRIKA.  
Jan. 30th, 1908.

Mr. Kingsford and whipping in Calcutta.



that the number was the highest during the last year and observes that this was due to Mr. Kingsford. Magistrates in India are daily becoming more and more devoid of their natural characteristics of justice and fairplay. The national degradation of the English has commenced in India, and from this source they will be in danger of having their downfall. The English do not take note of this, but are overwhelmed with the fear of sedition. Mr. Kingsford has been doing this sort of dirty work for money. O what a downfall this, for man!

SAMMILANI,  
Feb. 1st, 1908.

24. The *Sammilani* [Serampore] of the 1st February says that the Indians have now fully understood the object which the circular issued by Mr. Clarke has in

view. The Government might have as well declared plainly that the Indians are not to deal in *swadeshi* articles, and that they must purchase English goods. The effect, the paper goes on to say, of these measures of coercion will be to alienate the sympathies of the people and intensify the discontent which already prevails in the country. It is not likely that the people will calmly put up with these things.

NAYAK,  
Feb. 8th, 1908.

25. Referring to the sentence of three years' rigorous imprisonment passed on Liakut Hosain the *Nayak* [Calcutta] of the 8th February writes:—

Sentence of imprisonment passed on Liakut Hosain.

From the beginning the Magistrate of Barisal showed an extraordinary zeal in having Liakut arrested, as if great consequences were involved in the affair. Then the judgment cannot be said to be just and unbiassed. Hosain, one of the witnesses for the prosecution, said that it was not true that he went to Liakat at the request of the District Superintendent of Police and Mr. Myers, and that he artfully got the pamphlets from Liakut. This was denied by the District Superintendent of Police and Mr. Myers. So either Hosain or the two other gentlemen must have told a lie. But the Judge did not think the matter worth anything. Then, again, Liakut said that he only wanted to explain certain passages in the *Koran*, and so there could not be anything seditious in what he wrote. If Liakat really meant to be seditious he would surely never have been so open in all his movements. He went to Barisal for the purpose of holding a meeting for explaining the erroneous construction which the Dinapur correspondent of the *Sultan-ul-Akbar* (of Barisal) had put on some passages of the *Koran*. The Judge has indeed made a fool of himself in trying to explain these passages, and many people doubt whether Liakut would have been punished so severely if he had not mixed with the *swadeshists* and fearlessly criticised the action of the Government. Judge Cargill says in his judgment that Liakut tried to create disaffection between Christians and Muhammadans. But what about some Anglo-Indian Journals which frequently slander the Indians? What again about the Moulvis who incited the Musalmans of East Bengal to oppress Hindus and even to outrage Hindu ladies? The authorities were not very eager to bring these men to book, though Liakat's offence was nothing in comparison with what these Moulvis did. The Government should reconsider Liakut's case and would do well not to be vindictive to the poor old man. There are still two charges impending against him in the Calcutta Police Court. Is there any risk of loss of prestige if the Government withdraws these charges?

D AINIK CHANDRIKA,  
Feb. 10th, 1908.

26. The *Dainik Chandrika* [Calcutta] of the 10th February is alarmed at the way the Calcutta High Court is gradually losing its independence and becoming subservient to the Executive. In a leading article it observes:—

The Calcutta High Court and the rumour of its partition.

We hear that Mr. Richards will succeed Sir Francis Maclean as Chief Justice of the Calcutta High Court. Sir Barnes Peacock was likewise transferred from the Law Membership of the Viceroy's Council to be the Chief Justice of the High Court. We would have been glad at Mr. Richard's appointment if he had even a portion of Sir Barnes's erudition, aptitude and independence. Sir Barnes had the courage to convict Sir John Peter Grant, the then Lieutenant-Governor of Bengal; following his example two puisne judges, Justices Kemp and Phear, could present a bold front against Sir George Campbell. Sir Barnes could not have associated himself like Mr. Richards with the disgraceful Seditious Meetings Bill. Even the corrupt Supreme Court under Sir Elija Impey had an independence which its



successor, the present High Court, has not. The High Court has gradually lost its independence under the successive Chief Justices who followed Sir Barnes Peacock, viz., Couch, Garth and Petheram; till under Sir Francis Maclean even the last vestige has almost disappeared. The Government is getting whatever law it likes passed by a subservient legislature; and to make matters worse, many of the judges are almost cringing before it. In such a state of things it is no wonder that the rumour of a partition of the High Court would cause a considerable flutter in many quarters. Lord Curzon when dividing Bengal wanted to divide the High Court too. But he was prevented by the unanimous opposition of the merchants and planters. The European community became quiet, though Lord Curzon could not give any assurance as to the future. That future has arrived, and the Europeans in Bengal will have to do penance for not joining in the opposition against the partition of Bengal.

27. Referring to the case in which Mr. Sunder, the Settlement Officer of the Sunderbans, stands charged with having killed a cooly under him, the *Daily Hitavadi* [Calcutta] of the 12th February sarcastically says that it was wrong to drag Mr. Sunder to the law court for such a petty offence, and thus cause him mental anxiety and loss of money. Of course if the cost of the case is borne by the Government nothing remains to be said regarding his loss on this head. He has engaged Mr. Pugh and Mr. Norton, Barristers-at-Law, to defend him. Government, however, has only the Court-Inspector to conduct the prosecution. Perhaps Government does not think it necessary to make any serious effort to punish the murderer of a cooly.

DAILY HITAVADI  
12th Feb. 1908.

#### (c)—Jails.

28. The *Sonar Bharat* [Calcutta] of the 8th February says that Babu Nilmani Dass of Tamruk, who had been sentenced to two months' rigorous imprisonment in a *Swadeshi* case, was very cruelly treated in jail. His body has become extremely thin and emaciated. In prison he was not only made to work hard during illness, but was often subjected to severe physical chastisement. Marks of violence are still visible on his person. His extreme weakness made him unable to speak with ease in the meeting, which was held at Bankura in his honour on the occasion of his release from jail. Do the Anglo-Indian jail authorities belong to the same country as gave birth to a jail-reformer like John Howard?

SONAR BHARAT,  
Feb. 8th 1908.

#### (d)—Education.

29. Speaking of the convocation of the Calcutta University the *Jashohar* [Jessore] of the 30th January asks whether Lord Minto will be able to soothe the heart-burning caused by Lord Curzon's calling the Indians liars.

JASHOHAR,  
Jan. 30th, 1908.

30. The *Sanjivani* [Calcutta] of the 30th January publishes a "London letter" written by a Bengali gentleman in which the writer says that Indian students are infinitely more well-behaved than students in England. If the students in England did what Indian students are doing for their country, then England would be filled with their praise. But in India love for the motherland has been penalised. The writer narrates a rowdy scene created by the students on the 15th of October last on which day the Edinburgh University re-opened, in the course of which they began to sing "He is a jolly good fellow" and not only disobeyed all orders but almost prevented professor Seth from delivering his lecture. No notice whatever was taken of their disgraceful conduct. If such a scene had occurred in the Calcutta Presidency College what would have happened? How many are the Indian students who receive such sympathy and love from their professors as is received by the students in England? The keynote of education in England is love, which is not to be found in the Risley Circular.

SANJIVANI,  
Jan. 30th, 1908.



**MIHIR-O-SUDHAKAR,**  
Feb. 7th, 1908.

31. **Muhammad Meherulla**, a correspondent of the *Mihir-o-Sudhakar*

Withdrawal of Government aid  
from the schools at Serajganj.

[Calcutta] of the 7th February, complains against the withdrawal of Government aid and scholarships from the two schools at Serajganj, as a result of the excesses committed by Hindu students during the Carbery case. There are about 250 Musalman boys in these two schools, and it is indeed very hard upon them to be deprived of any reward even if they prove to be worthy of it. Besides, it is not just to punish them for the fault committed by Hindu students.

**DAILY, HITAVADI,**  
Feb. 8th, 1908.

32. Referring to the honorary Degrees that are going to be conferred by

The honorary Degrees to be  
conferred by the Calcutta University.

the Calcutta University on the occasion of its approaching jubilee, the *Daily Hitavadi* [Calcutta] of the 8th February thinks that it would have been more proper if the honours had been bestowed only on deserving Indians instead of on a number of foreigners as well. By honouring men like Sir Gurudas, Justice Asutosh Mukherjee, Dr. Prafulla Chandra Ray and Justice Pratul Chandra Chatterji, the University will only honour itself. What, however, justifies the inclusion of the names of Sir Herbert Risley, Surgeon General Bomford, Mr. Thomas Holland, and Professor Schuster in the list of the recipients of the degrees? There may be some ground for giving the diplomas to Father Lafont and Dr. Thibaut, but how does Sir Herbert Risley deserve to be honoured by the University, unless if it be on account of his famous Circular? Why then are the names of Lord Curzon and Sir Bamfylde Fuller left out? By the way, why has not the name of Dr. Jagadish Chandra Bose been given a place in the list?

**HOWRAH HITAIISHI,**  
Feb. 8th, 1908.

33. Referring to the abolition of the first year law class at the

The abolition of the law classes  
at the Ravenshaw College, Cuttack.

Ravenshaw College, Cuttack, the *Howrah Hitaishi* [Howrah] of the 8th February says that this unexpected step taken by the authorities has, as it must, put the law students of Orissa at a great disadvantage. It has not yet transpired why the Government intends to put a stop to the teaching of law in Orissa. The writer concludes as follows:—

We believe in agitation. The public of Orissa should enter a strong protest against this decision of Government.

**HOWRAH HITAIISHI,**  
Feb. 8th, 1908.

34. The *Howrah Hitaishi* [Howrah] of the 8th February writes:

The prize distribution in the  
Dacca College and Principal Browning.

The *sid* and the narrowmindedness which Principal Browning of the Dacca College has shown on the occasion of the distribution of prizes to the students have now-a-days become the characteristics of many Englishmen. The *belati* articles which the students are unwilling to receive as prizes on grounds of conscience and religious scruples Mr. Browning would force upon them. All honour to the Dacca students for their sense of duty, their patriotism and their firmness. What a pity that mercantile instincts should so thoroughly drive a man off his head!

**NAYAK,**  
Feb. 8th 1908.

35. While many anglicised Indians are ever anxious to send their boys to

Indian pupils in European  
schools.

European schools, writes the *Nayak* [Calcutta] of the 8th February, the Code of European Schools, passed by the Government, has limited the number of Indian pupils in the European schools to 15 per cent. The Rector of the St. Xavier's College has accordingly raised the tuition fees in the Collegiate School.

Will this incident open the eyes of those Indians who are not brought to their senses even by seeing the distinction that is always made between the white and the black? The Government should be thanked for this new order for unless they strike these men, who are a disgrace to their families, with shoes and broomsticks and kick them, they will not be roused from their sleep of illusion.

**HITVARTA,**  
Feb. 9th, 1908.

26. Referring to the fact of Mr. Earle going to make over charge of the

Mr. Earle, Director of Public  
Instruction, Bengal.

Directorship to Mr. Kuchler at an early date and to his then remaining on deputation in connection with certain important work relating to the



Education Department, the *Hitvarta* [Calcutta] of the 9th February ex-claims:—"Merely the fact of one's being a civilian makes him an all knowing man! Will not Government get-rid-of this wrong impression?"

DAINIK CHANDRIKA,  
Feb. 10th, 1908.

37. The *Dainik Chandrika* [Calcutta] of the 10th February observes that finding all its attempt to kill the *swadeshi* agitation fruitless the Government of East Bengal has hit upon a new plan. It has resolved upon establishing

Government schools in every district so as to suppress those private institutions which are the hot-beds of *swadeshi*. Such a school has been recently opened at Jhalakathi though there is already a good private institution there. The public will be glad to find this plan of the Government baffled.

38. The *Daily Hitavadi* [Calcutta] of the 11th February understands that in spite of the presence of the school at Jhalakathi (in Barisal) which is managed by the local merchants and others and has been doing

DAILY HITAVADI,  
Feb. 11th, 1908.

A new school to be opened at Jhalakathi (in Barisal).

good work, the local Municipality, District Board and the Court of Wards are going to open another school there, which will have nothing to do with the local people as regards its funds and management. It is but evident that the new school is being established with the sole object of ruining the old one, and of killing the *swadeshi* by working upon the minds of the students.

39. A writer in the *Daily Hitavadi* [Calcutta] of the 11th February says that the Viceroy has corrected the great error which the Calcutta University had committed by omitting the name of Sir Andrew Fraser from the

DAILY HITAVADI,  
Feb. 11th, 1908.

Honorary degrees to be conferred by the Calcutta University.

list of recipients of Honorary Degrees, and Sir Andrew is going to receive the degree of Doctor of Literature. But why have the names of Babu Nilambara Mukerjee, who is the first M.A., of the Calcutta University, Dr. Rashbehari Ghosh, Rabindranath, Dr. Suresh Prasad Sarbadhikary, Pandit Haraprosad Shastri, Mr. Arabinda Ghose and Rai Chuni Lal Bose Bahadur been left out? By honouring these gentlemen the University will only honour itself.

(c)—Local Self-Government and Municipal Administration.

40. A correspondent of the *Murshidabad Hitaishi* [Murshidabad] of the 29th January draws the attention of the Sub-divisional Officer of Meherpur and the District Board of Nadia to the importance up re-excavating the Bhairab river. Government proposes to spend 5 lakhs of rupees for famine relief in the Nadia district. If this money be spent in re-excavating the river, it would improve the sanitary condition of the district, besides being useful in other ways. The project of a light railway from Krishnagar to the Ganges near Jalangi, if carried out, would not be so advantageous as the re-excavation of the Bhairab and should therefore be abandoned in preference to the latter.

MURSHIDABAD  
HITAISHI,  
Jan. 29th, 1908.

41. In referring to the question asked at a recent meeting of the Calcutta Municipal Corporation by Babu Akhoy Kumar Basu regarding the sale in Calcutta of "bloomless oil" which is used in adulterating mustard oil, the *Bangavasi* [Calcutta] of the 8th February, writes:—Every article sold now-a-days in Calcutta and elsewhere, such as oil, *ghee*, coarse flour, *sooji*, etc., is adulterated and this accounts for the deteriorating physique of the Indian. The matter is one of more than Municipal interest and deserves the attention of the Imperial Government.

BANGAVASI,  
Feb. 8th, 1908.

42. The *Birbhum Varta* [Birbhum] of the 8th February writes that water scarcity prevail throughout the whole district, and both men and cattle are suffering great hardships. A few days later men and animals will be in danger of their lives for want of drinking water. The attention of the Birbhum District Board is drawn to the matter.

BIRBHUM VARTA,  
Feb. 8th, 1908.

43. Whenever the Government is asked to spend any money for any work of public good, writes the *Hindusthan* [Calcutta] of the 8th February, it raises some plea for not sanctioning such expenditure. The Calcutta Corporation applied to the Bengal Government for pecuniary help for

HINDUSTHAN,  
Feb. 8th, 1908.

Bengal Government's refusal to aid the Calcutta Corporation.



the purpose of carrying out the sanitary works which had been undertaken in connexion with the *Ardhodaya Yoga*, and the Government refused the grant as it was without a precedent. But is there any precedence for the aid of Rs. 17,000 which the Government gave to the Calcutta Police? Then, again, is a noble project to be abandoned if it happens to be without a precedent? It is not known what the law says, but the Government is as much bound to protect the lives of the people as the Municipality is.

The *Hindusthan* will be pleased, if in future the Government does not raise the plea of want, or take shelter behind some argument of law in connexion with any noble project.

DAILY HITAVADI,  
Feb. 11th, 1908.

44. Referring to the objection raised by Sir Charles Allen against the Municipal Purity Commission having any right to enquire into the acts of officers appointed by the Chairman of the Calcutta Corporation, the *Daily*

The Municipal Purity Commission.

*Hitavadi* [Calcutta] of the 11th February says, that, under the rules, all officers drawing salaries of not more than Rs. 300 a month are appointed by the Chairman and it is these officers who frequently come into touch with the ratepayers, and it is their acts which concern the public most. But Sir Charles Allen would not let the Purity Commission pry into the affairs of these officers. Is Sir Charles afraid that it would be a disgrace to him if some of the men, whom he had thought deserving of the posts they hold, were to be found out to be dishonest by the Purity Commission? After all, officials are now more eager to hush up all faults of their underlings than to have such things see the light of day. Sir Andrew Fraser has asked the High Court to conceal all scandals connected with the police, and Sir Charles Allen is determined to prevent the exposure of his underlings. The Hon'ble Babu Radha Charan Pal has strongly protested against this despotism of Sir Charles Allen's and he has asked all the newspapers and rate-payers of Calcutta to join him. The members of the Purity Commission has not been able to agree with the opinion held by Sir Charles, and so he has submitted the matter to the Government of Bengal for consideration. Nobody except the Lieutenant-Governor, who is loving to his own officers, can say whether His Honour will support Sir Charles Allen. But no matter what the Government may do in this matter, it is the duty of every rate-payer to protest against this act of Sir Charles Allen. The Chairman is bound by justice and virtue to punish a Municipal officer if he is found to be guilty of accepting a bribe. If, however, he minds the maintenance of prestige more than the upholding of justice and virtue, the ratepayers must not submit to all that quietly. As a servant of the rate-payers Sir Charles Allen is in every way responsible to them, and they should now unanimously protest against his action.

(f)—Question affecting the land.

45. Referring to the settlement operations now in progress in Bihar,

NIHAR,  
Feb. 4th, 1908.

Evil results of settlement operations.

the *Nihar* [Contai] of the 4th February observes that the result of these operations have been to cause a bitterness of feeling between landlord and tenant, some of whom are ruining themselves by litigation. The settlement authorities have issued *parchas* in the name of cultivators having only a right in a share of the produce of the lands, and on the strength of these *parchas* the former have stopped giving the landlords their share of the produce. What with this and what with the entry of Ram's lands in the name of Sham by the survey officers, the people are faring very badly.

(g)—Railways and Communications, including Canals and Irrigation.

46. A correspondent of the *Sanjivani* [Calcutta] of the 30th January

SANJIVANI,  
Jan. 30th, 1908.

Female thieves on the Eastern Bengal State Railway.

mentions that on the 30th December last several respectable female passengers while travelling from Sealdah to Cooch Behar found some valuable clothes missing when the train arrived at the Hili station. These clothes were found with a fellow passenger, a low class woman, who had stolen them. This female thief alighted at the next station with her companions and went away.



47. The *Daily Hitavadi* [Calcutta] of the 12th February says:—

DAILY HITAVADI,  
Feb. 12th, 1908.

A railway complaint. Each platform in the Howrah station on the East Indian Railway has two entrances, one for third class passengers and another for 1st, 2nd and Inter. Class passengers. Some time ago, it having been brought to the notice of the Railway authorities that the want of separate entrances for female passengers caused great inconvenience to them, it was arranged that the gates should be kept sufficiently open to allow female passengers to pass through them without the least inconvenience and difficulty. In accordance with this arrangement the ticket collectors of those days used to keep the gates open by at least 3 cubits. But the present ticket-collectors, a member of White youths, do not consider it their duty to show the least regard for the feelings of the weaker sex and their conduct towards passengers is generally very haughty and insulting. On the 9th instant one of them was on duty at one of the gates of platform No. IV, at the time 21 up-train was to start and he kept the opening so narrow as not to enable a man to pass through it without difficulty. The other gate intended for 1st, 2nd and Inter. Class passengers was closed. A respectable man, who was accompanied by a number of females and children, asked the ticket-collector to open the gate a little wider so that they might pass through without difficulty. At this the ticket-collector very roughly said, "the gate cannot be opened wider; you may pass through it if you like, or you may go away." What right had the ticket-collector to behave so rudely to the gentleman? Why was the other gate closed? Why do not ticket-collectors attached to the station wear the badges showing their respective numbers while on duty? In the absence of these badges it is extremely difficult to bring them to punishment in the constitutional way for any misconduct on their part. Would the Railway authorities like it if passengers take the law in to their own hands to punish offending ticket-collectors? If not, let them make proper arrangements for the protection of the honour of females and compel the ticket-collectors to mend their manners.

(A)—General.

48. Referring to the orders recently issued by the District Magistrate of Mymensingh requiring *mandals* and *panchayets* of every village to report political meetings, etc., to the proper authorities, the *Hitavadi* [Calcutta] of the 31st January says that there can be no doubt that the reports sent up by these people will be accepted as gospel truths by the authorities and that no man will be safe. It is clear that Government has passed these orders only to kill the *Swadeshi* and boycott movements.

HITAVADI,  
Jan. 31st, 1908.

49. Referring to the report that Government contemplates passing a new press law the *Hitavadi* [Calcutta] of the 31st January says that a law like the one proposed is to be found nowhere in the world. But here in India the arbiters of her destinies can do whatever they like. But what is the use of such round-about methods? Why not do away with the existence of all the newspapers at one fell sweep?

HITAVADI,  
Jan. 31st, 1908.

50. If His Honour the Lieutenant-Governor of Bengal thinks, writes the *Hitavadi* [Calcutta] of the 31st January, that if Judges do not pass strictures on the Police in their judgments the people will have faith in them, he is mistaken. If the Judges follow His Honour's advice the people will totally despair of getting justice. It would be far better in this case to wash dirty linen in public than to hide it from public view, for it would make the people enamoured of British rule.

HITAVADI,  
Jan. 31st, 1908.

But His Honour's love for the Police has passed all bounds. The Police can now "commit seven murders" without being punished. What the Police say is gospel truth to Government. His Honour, who is such a devout Christian, declared that the Police committed nothing wrong in the Beaden Street riots. But he is not satisfied even with this, and has addressed the High Court Judges on the subject. The High Court is not what it used to be before. So, there is a happy combination this time.



**SAMAY,**  
Jan. 31st, 1908.

51. Referring to the resignation of Sir Denzil Ibbetson and the impending retirement of Sir Lancelot Hare, both on medical advice, the *Samay* [Calcutta] of the 31st January says that the work of administration, so pleasant and health-giving heretofore, has now been a fruitful source of disease. Is there nothing to prevent this?

**SAMAY,**  
Jan. 31st, 1908.

52. Referring to the letter which Sir Andrew Fraser is said to have written to the Chief Justice suggesting that severe strictures should not be passed against the police by Judicial Officers in their judgments, the *Samay* [Calcutta] of the 31st January says that the explanation that was subsequently offered in the matter seems to represent what actually happened. But why do people seek to attach a different interpretation to it? The fact is that the police have become such favourites with the Government that the people refuse to believe that Government would write to the High Court asking to be provided with a copy of the indictments against them. Even a child would not say that the best way to control the police would be to depend upon the censures passed against them by Judges. Such methods ought not to find favour in all cases.

**SAMMILANI,**  
Feb. 1st, 1908.

53. The *Sammilani* [Serampur] of the 1st February asks the authorities of the Government Telegraph Store office to check the tyranny and injustice of the officer in charge of the Appointment Department of the office, who influenced by affection for his relations, is treating his subordinates harshly.

**HINDI BANGAVASI,**  
Feb. 3rd, 1908.

54. By his proposal to stop the judicial criticism of the Police, Sir Andrew Fraser, says the *Hindi Bangavasi* [Calcutta] of the 3rd February, means to unite the executive and the judicial branches of the administration, the first step towards which was the issuing of the circular conferring upon the Divisional Commissioners supervisory powers over the District Judges. The executive and the judiciary were two distinct bodies of administration and people used to seek the protection of one against the other in reference to any oppression committed upon them. But, this they will not be in a position to do now, as they will have no place left to take shelter at. The English executive officers and the Police only will gain by the union of the two functions. The people will suffer a good deal from it. The circumstances demanded the fixing of a solid line of demarcation between these two sides of the administration. But the thing has been quite the reverse. Unfortunately, the High Court also passively acquiesced in the proposal, as if it was well prepared for the same. Will not the people think that quite a different wind is now blowing even in the highest tribunal of the province?

**HINDI BANGAVASI,**  
Feb. 3rd, 1908.

55. Commenting upon the King's opening speech in Parliament, the *Hindi Bangavasi* [Calcutta] of the 3rd February writes that in course of the same, His Majesty was pleased to refer only to the prevailing famine in India and the relief measures adopted by Government to suppress it without saying any word about the widespread discontent among the people, due to the maladministration of the country, much less about the deplorable condition of the Indians in the Transvaal. The paper holds the Executive responsible for this character of the Royal speech, who are under the impression that the present discontent in India will like its predecessors be suppressed without the necessary steps being taken for its removal. They are labouring under a delusion, says the paper, who are of this opinion. The Indians have suffered much from the maladministration of the country, so that they have now been lost to every power of endurance.

**BANGARATNA,**  
Feb. 5th, 1908.

56. The *Bangaratna* [Krishnagar] of the 5th February shows by a statement submitted by Mr. Streatfeild to the Bengal Legislative Council that the number of sentences of whipping in the Calcutta Police Court were unusually large last year. Agitation against this sort of sentence is going on even in England, but it is a pity that it has not been successful.

**NAVASKTI,**  
Feb. 5th, 1908.

57. Commenting on the partition of Mymensingh, the *Navaskti* [Calcutta] of the 5th February observes that the proposal first originated some time ago, probably during the administration of Lord Curzon. Government's plea that the partition is



necessary for the sake of good government is hardly intelligible, as this object can be better attained by creating into two more sub-divisions. As to the want of good government, who is there but will not testify that the preservers of the peace were at the root of the recent disturbances? But, the paper goes on to observe, the policy of the Government is to "divide and rule," and the object of that policy, as the Government has seen from the partition of Bengal, is not likely to be attained.

58. Referring to the rumour that the Law Member of the Government of India and Sir Francis Maclean are likely to exchange posts at the close of the current year the *Sanjivani* [Calcutta] of the 6th February says that such an arrangement would be detrimental to the independence of the High Court and would interfere with the impartial administration of justice.

SANJIVANI,  
Feb. 6th, 1908.

The Chief Justiceship of Bengal and the independence of the High Court.

59. The *Sanjivani* [Calcutta] of the 6th February writes:—

Sir Andrew Fraser and judicial comment on the Police.

Does not Sir Andrew Fraser know the true character of the police? Why, then, is His Honour so anxious to preserve their *izzat*? But he has carried his point as the majority of the High Court Judges have accepted his suggestion. Henceforward no body will know of the guilt of the police.

SANJIVANI,  
Feb. 6th, 1908.

60. It cannot be said, writes the *Hitavadi* [Calcutta] of the 7th February

Mr. Erle Richards and Sir Francis Maclean.

that if Mr. Erle Richards succeeds Sir Francis Maclean, it would be an unprecedented innovation inasmuch as Sir Barnes Peacock had also been appointed as Chief Justice of Bengal after having been a member of the Executive Council of the Viceroy. But considering what disgrace Sir Francis Maclean has brought upon himself by recently helping the Lieutenant-Governor of Bengal in shielding the Police, as also by enlarging the District Superintendent of Police of Noakhali on bail in the well known Pennel case, His Lordship certainly cannot expect to be worshipped by the Bengalis. It would be affectation to deny that under Sir Francis the High Court has lost much of its former prestige.

HITAVADI,  
Feb. 7th, 1908.

61. Referring to the refusal by the President of the Royal Commission

The work of the Decentralisation Commission.

on Decentralisation to receive a note on the separation of the judicial and executive functions from Sir Gurudas Banerji the *Hitavadi* [Calcutta] of the 7th February observes that it is owing to the failures of justice that officials are losing their popularity in India, but still the President had no hesitation in refusing to accept the note referred to above. What, then, is the work of the Commission? If Magistrates are given greater powers, will the people be happier than now? Will Mr. Morley explain why he has appointed a Commission which merely serves the purpose of a show and involves a heavy expenditure of the people's money?

HITAVADI,  
Feb. 7th, 1908.

62. Referring to the letter which His Honour Sir Andrew Fraser wrote

The Bengal Government and the High Court.

to the Chief Justice of Bengal suggesting that reflections on the police should not be embodied in the judgments of judicial officers, the *Hitavadi* [Calcutta], of the 7th February has the following:—

HITAVADI,  
Feb. 7th, 1908.

Henceforward the Police will have nothing to fear, and their oppressions, already too great, will reach the furthest limit. People believed that they could get redress against the oppressions of the Police from the Courts of Justice. But the axe has now been laid at the root of such a belief. Will this be for the good of the country? As president of the Police Commission Sir Andrew Fraser himself said that, "the courts should be encouraged to take notice of any misconduct on the part of the Police." Has he lost his good sense now that he has become the Lieutenant-Governor of Bengal? Why does Sir Andrew Fraser, the son of a *padre*, retract his words in so short a time? His Honour has grown old, and coming to govern Bengal at the time of the *Swadeshi* agitation, he has had to exercise his brain too severely. He may therefore fail to understand these matters now. But Sir John Woodburn distinctly said:—"In no branch of the administration in Bengal is improvement is so imperatively required as in the Police." His Honour's anxiety to



hide the disgrace of the police may be intelligible, but how could the independent Judges of the High Court support this policy of concealment, so characteristic of old age?

HITAVADI  
Feb. 7th, 1908.

63. Referring to the rumour that Sir H. Risley will succeed Sir L. Hare as Lieutenant-Governor of Eastern Bengal and Assam, the *Hitavadi* [Calcutta], of the 7th February says that such an appointment would be as gall and wormwood to the people of that province. But if Mr. E. N. Baker succeeds Sir Andrew Fraser, the change would be welcomed if for the only reason that it would save Bengal from the hands of the latter.

SAMAY.  
Feb. 7th, 1908.

64. The *Samay* [Calcutta] of 7th February says that the people of Mymensingh will be relieved to hear that Mr. Clarke has been transferred to Shillong and hopes that he will be now at ease, as there is no *swadeshi* or *Bande Mataram* nuisance at that place.

BANGAVASI,  
Feb. 8th, 1908.

65. The *Bangavasi* [Calcutta] of the 8th February writes:—  
A flame of discontent now envelopes all India. It was Lord Curzon's partition of Bengal which kindled this flame. All Bengalis wept and wailed in agony at that measure, but the English paid no heed thereto. They did not in fact try to put out the flame which Lord Curzon had kindled.

After Curzon, came Minto. Minto's misgovernment made the flame of discontent which had been kindled by his predecessor burn with redoubled fury. There was discontent throughout India and though we sought to make Englishmen understand this fact, they did not.

Dr. Rutherford, the other day, fearlessly spoke in Parliament of the great discontent which he saw prevailing in India with his own eyes. He tried to prove that it was Lord Curzon who was primarily responsible for this unrest. He also spoke of India's poverty, a poverty which, as we have repeatedly proved, is growing in intensity with the lapse of time. Indeed it is long since anybody spoke of India's sorrows and poverty in the way in which Dr. Rutherford did that day. In the course of the debate which Dr. Rutherford's amendment called forth, many of the Members of Parliament brought forward topics and made suggestions like those discussed by the vernacular papers here. And these vernacular papers though they differ amongst themselves as to the particular reforms needed, all agree in holding that it is Morley and Minto's misgovernment which has brought about the present discontent in this country. And all the Members of Parliaments who took part in the debate above referred to also said as much.

The suggestions made by the Members of Parliament were of course not accepted. Mr. Morley sought in a halting fashion to defend his own attitude. That Dr. Rutherford's amendment should be lost is only in consonance with past experience. If amendments of this kind had been accepted at any time, Burke's impeachment of Hastings would have resulted in making a paradise of India. Nobody did expect and nobody can expect that all the suggestions made by Dr. Rutherford, Mr. Smeaton, Sir Henry Cotton, etc., would be acted upon. But this at any rate many hoped—that as the question of the universal unrest in India had been brought forward before the British public, the causes of this unrest might be inquired into and Morley and Minto made to mend their ways.

Some of the Members of Parliament in a manner said in the course of this debate that Minto's misgovernment was responsible for this unrest. The vernacular papers here say the same thing: and because they say this, they are sought to be repressed.

Considering how Minto's misgovernment has reached its acme, one cannot look forward to any change in its character by any easy means. In the days of Lord Lytton, the *Somprakas* dwelt on the misgovernment of India at the time and Lord Lytton could not tolerate it and so the cry was raised on behalf of the Viceroy that the Bengali papers were trying to excite ill-feeling against the English.

The incidents which are now happening are unequalled by any in the days of Lytton or even of Curzon. And because the vernacular papers discuss them, they are being punished. What sort of Government is this? Lord Minto has



put obstacles in the way of the people of this country holding meetings to discuss *swadeshi*, that is, a matter which concerns their religion and their duty. It may be that in some of these *swadeshi* meetings, something may have been said of Minto's misgovernment. But how is that an offence? Even assuming that language calculated to incite hatred against the English was used at some of these meetings, there is a law to punish that. The Judge of Judges will decide on what grounds the entire country has been prohibited from holding meetings.

We challenge Lord Minto to say on his honour in how many of the many *swadeshi* meetings which were held in various parts of the country, seditious language was used. And we appeal to Mr. Smeaton, who wishes to impeach Lord Curzon, to review the present administration of India and say which deserves impeachment the more, Lord Curzon or Lord Minto, who is doing what his predecessor had not done.

66. Referring to the correspondence which lately passed between Sir Andrew Fraser and the High Court of Bengal on the question of judicial strictures on the Police, the *Bangavasi* [Calcutta] of the 8th February writes:

Six months ago, Mr. Keir Hardie called the Police of this country the corruptest on earth. And Sir Andrew is now trying to add to the influence of this corrupt Police. It is likely to result in more harm than good.

67. The *Bangavasi* [Calcutta] of the 8th February points out that the Military expenditure of the Indian Government has risen from 25½ crores to 33 crores per annum in the course of the last four years and then remarks:—

As on the one hand Military charges are mounting up year after year, so on the other scarcity of food is also increasing every year in the various provinces. What a striking commentary on the present methods of rule!

68. Referring to the transfer of Mr. Clarke, District Magistrate, from Mymensingh to Shillong, the *Basumati* [Calcutta] of the 8th February hopes that the people of Mymensingh may now enjoy a respite and be happy.

69. Referring to the fact of the High Court having given its assent to the proposal of the Local Government regarding the judicial criticism of the police, the *Bharat Mitra* [Calcutta] of the 8th February says that this has created a great discontent among the people. Some are of opinion that Chief Justice Sir Francis Maclean aims at the Law Membership on the Viceregal Council and this is what tells. If it is for achieving this end that Sir Francis thus sacrifices the judicial independence, he will of course, have a dark page in the history of Bengal.

70. Hearing that in order to make inspection in connection with the famine operation, the authorities in the United Provinces are going to purchase motor cars from relief fund, the *Bihar Bandhu* [Bankipore] of the 8th February says that thousands of the famine stricken can manage to keep body and soul together with the money which would be spent on the account. Is not the popular Lieutenant-Governor Sir John Hewett committing a mistake?

71. It is rumoured, written the *Daily Hitavadi* [Calcutta] of the 8th February that either Sir Herbert Risley or the Hon'ble Mr. Miller will officiate for Sir Lancelot Hare when he goes Home on leave. As for the people, it is all the same whether Sir Herbert or Mr. Miller graces the *musnud* of Eastern Bengal and Assam, for so long as the policy of draining and grinding, which is pursued by the English Raj remains intact, it does not matter who holds the reins of administration. When Mr. Morley was made the Secretary of State for India, the people of India thought that they had got the moon, but they found it was the fiery sun.

72. Referring to Sir Francis Maclean's speech at the Trades Association Dinner, regarding the possibility of a partition of the High Court the *Howrah Hitaishi* [Howrah] of the 8th February observes that the independence and fearlessness of the High Court Judges are now things of the past. Considering that the High Court is in such a plight at a time when it has not yet been partitioned, it is immaterial to the people whether it remains entire or is

*BANGAVASI*,  
Feb. 8th, 1908.

*BANGAVASI*,  
Feb. 8th, 1908.

*BASUMATI*,  
Feb. 8th, 1908.

*BIHAR MITRA*,  
Feb. 8th, 1908.

*BIHAR BANDHU*,  
Feb. 8th, 1908.

*DAILY HITAVADI*,  
Feb. 8th, 1908.

*HOWRAH HITAIISHI*,  
Feb. 8th, 1908.



broken up into parts. As to the suggestion of His Lordship that a strong protest should be made against the proposal when it comes, it must be said that the Bengalis have already had a very bitter experience in the partition of Bengal and, cannot therefore be expected to be much disposed to try the experiment again. The only thing necessary for them in these days of partitions is a solid unity in their ranks.

NAVAJIVANI,  
Feb. 8th, 1908.

73. The *Navajivani* [Calcutta] of the 8th February learns that the Indian Government has sanctioned the construction of a building at Chittagong for the residence of the Lieutenant-Governor of Eastern Bengal and Assam, and quotes the words of Max of *Capital* and comments that the Government pleads want of funds in matters of public utility, but it spend freely for purposes like this.

NAYAK,  
Feb. 8th, 1908.

74. The *Nayak* [Calcutta] of the 8th February thinks that it is due to the impartial accounts published in the *Indian Daily News* about the disturbances which took place at Mymensingh, that Mr. Clarke is going to be transferred. The fire of anarchy that was lighted at Mymensingh by Mr. Clarke's imprudence and rashness, will now be cooled; and it will be lucky if the people of Mymensingh do not fall out of the frying pan into the fire.

DAILY HITAVADI,  
Feb. 9th, 1908.

75. The *Daily Hitavadi* [Calcutta] of the 9th February writes as follows under the heading "Western Manners":—

When a foreign king or high official dies, the Government of India wears the sign of mourning according to Western custom. But when the Indians die of starvation and suffer the worst hardship, our rulers do not hesitate to have balls and other festivities. The people of India are now howling for want of food, but the Viceroy and Lieutenant-Governor are revelling in splendidly lighted apartments in the company of ladies. If they really felt for the people they could never have spent money profusely on such pleasures. While the people are fasting, the rulers are enjoying sumptuous feasts. This may be sanctioned by Western civilisation, but we cannot appreciate it.

HITVARTA,  
Feb. 9th, 1908.

76. The *Hitvarta* [Calcutta] of the 9th February writes that the appointment of Sir Herbert Risley as Lieutenant-Governor of East Bengal in succession to Sir Lancelot Hare, on the latter's going home on sick leave, would tend a great way to the well-being of the local people. Again, Sir Andrew Fraser also will have shortly to vacate the Lieutenant-Governorship of the West Bengal and Bihar, very likely making over charge to Mr. Baker. This is of course, desirable. But after all Sir Andrew is leaving a bad name behind, and his doings will be commented upon in due course.

HITVARTA,  
Feb. 9th, 1908.

77. The *Hitvarta* [Calcutta] of the 9th February notes:—  
It is really very gratifying, if true, that Government wishes to unite the two Local Governments of Bengal. But how this would be successfully effected is the question. In fact, the Civilian Lieutenant-Governors are not the fit persons to administer a country like this as, besides being lost to sympathy with the people, they have little time to spare to attend to their administrative duties, having so frequent call to ball and dancing parties, so the appointment of a Governor as in Bombay would tend to the right administration of the country and to the restoration of peace and order in a great degree.

HINDI BANGAVASI,  
Feb. 10th, 1908.

78. The proposal of the Local Government prohibiting the judicial criticism of the police, says the *Hindi bangavasi* [Calcutta] of the 10th February, is one of the sequels of the criticism of the police in the Rawalpindi case by the Special Magistrate, Mr. Martenoe. By this proposal Government is going to make its police more condemnable than they have already been, forgetting, as it were, Lord Curzon, Sir John Woodburn and Mr. Keir Hardie's remarks on them as an executive body. This measure, in the opinion of the paper, will lead to evil instead of good.

HINDI BANGAVASI,  
Feb. 10th, 1908.

79. Is there any probability of Mr. Clarke, the Magistrate of Mymensingh's mind keeping in proper order at sillong, exclaims the *Hindi bangavasi* [Calcutta] of the 10th February, hearing that he is about to be transferred to that district if not to somewhere else.



80. In the course of his speech on the occasion of the installation of the Raja of Manipur, writes the *Navasakti* [Calcutta] of the 10th February, Sir Lancelot Hare advised the Raja to work hard to make his people happy and comfortable, to do his duty, and to deal out impartial justice. From the terrible incidents that have of late been taking place in Eastern Bengal, it is difficult to make out how far His Honour follows the advice he has taken so much pains to give. But then Manipur is only a small state and not any of the places which are directly under his administration; so Sir Lancelot can well afford to preach out to the Raja a sermon which His Honour does not obey himself.

NAVASAKTI,  
Feb. 10th, 1908.

81. The *Navasakti* [Calcutta] of the 11th February reports how the Subdivisional Officer of Jamalpur in Mymensingh has taken to summoning batches of the tenants of a local zamindar, Babu Brojendra Kissore Rai Chaudhuri, to his presence, putting to them questions regarding the treatment meted out to them by their landlord and how as a result the tenants, finding that their landlord is in disgrace with Government, now refuse to pay rent. Continuing the paper writes that inquires from the raiyats on these lines are being made in the case of other zamindars as well as to who are adherents of *swadeshi*. Under Mr. Clarke's régime last year it was in this Jamalpur that serious collision between Hindus and Musalmans occurred. And he, whose duty it is to preserve the peace, will have his desires fulfilled if only he can now set the raiyat and the zamindar quarrelling. Alas! ye Englishmen, it is to these administrators that you have entrusted the protection of the lives of the Indians. You have taken measures to place the blood of the people at the mouths of leeches!! That is why strife in the name of peace and poverty in the name of prosperity have come to prevail in one province after another.

NAVASAKTI,  
Feb. 11th, 1908.

82. The *Nihar* [Contai] of the 11th February says that although severe distress prevails in Balisai, Kalidi Balisai, Ghol, Pichhabani, Belbedya, Samudrapur, Daudpur, Haripur, Panipia, Lachhanpur and other villages under the Ramnagar thana within the Contai Subdivision of the Midnapore district, owing to failure of crops, the local tehsildars are pressing the poor raiyats for full payment of their rents and, in cases of failure on their part to pay, having their moveable properties sold. The attention of Mr. Good, who is now on famine duty in the district, is drawn to the matter.

NIHAR,  
Feb. 11th, 1908.

83. Referring to the forthcoming expedition against the Zakka Khels the *Daily Hitavadi* [Calcutta] of the 12th February writes that it is against any such expedition, as it means that British prestige will have to be upheld by the poverty-stricken Indians. At the same time the fear of the *Times* that the Amir will resent such an expedition is ridiculous, seeing that His Majesty was not consulted about those sections of the Anglo-Russian Convention which deal with his dominions. The fact that His Majesty has not yet expressed any opinion of that Convention is certainly a bad sign.

DAILY HITAVADI,  
Feb. 12th, 1908.

### III.—LEGISLATION.

84. Referring to the report that Government proposes to amend the existing Press Act, so as to bring editors of seditious newspapers within its provisions, the *Samay* [Calcutta] of the 31st January says that Government ought to be in its senses when making the proposed amendments. How can the real writer of seditious articles be arrested? If there be "Jail editors", the real editor or writer will escape. It is possible that there will be no dearth of persons willing to go to jail if sufficiently remunerated. What the editors say is for a noble purpose; if the Government does not understand this, the editors do. They will go on pointing out where there are cracks in the roof of the huge palace which the English have built in India and insist upon having those cracks repaired, so that water may not leak through them. If for this offence life departs, the survivors, if any, will continue the work.

SAMAY,  
Jan. 31st, 1908.



If there is hostile criticism against Government, it is because there are sufficient reasons for it. The proper remedy, therefore, will be to remove the cause of the discontent. Will it be the wisest course to leave the discontent as it is and, if possible, to enhance it every day, and then to prevent the flow of the current by closing the outlet?

**BSUMATI,**  
Feb. 1st, 1908.

85. The *Basumati* [Calcutta] of the 1st February writes:—

The Government had of late been busy in devising some means by which the editors of newspapers can be charged with sedition and sent to jail without any trouble, and they have at last hit upon a good plan. It is proposed that henceforth every editor will have to file a declaration before a magistrate and to furnish suitable securities as well. Besides, the printing press where any seditious newspaper is printed will be confiscated by the Government. Thus newspapers, and hence the public, will be gagged if the Government pass such an Act. The Government have in a way closed the mouths of public speakers, and they are now about to put the halter round the neck of newspapers. But have the Government calmly considered what the consequences of this are likely to be?

It is neither the mission of newspapers to spread sedition, nor do they gain their objects by doing so. Why then are so many persons connected with newspapers going to jail for sedition? The chief cause is to be found in the narrow-minded policy of the Government, the despotism of officials and, in some cases, the partiality of judges. Considering the policy of coercion now adopted by officials, and the acts of oppression, persecution, outrage and injustices that are being committed in several places in the country, it cannot be expected that every journalist will be able to maintain a cool head. Many editors are unable to suppress the feelings which are excited by the present state of affairs, and as a result of this they are brought under the clutches of the law of sedition and sent to jail or fined. But no editor, in fact, wishes to drive the English out of this country; and if their writings ever happen to be intemperate, it is not they but the officials who are chiefly to blame. The Government may hope that while the rulers of the country encourage unjust oppression and persecution, the people will, like Jesus Christ, gladly suffer everything and love their rulers in return. The all-powerful Government can make such a legislation in spite of the strongest protest from the people, but will that be able to root out sedition? If the Government pass into law such an unjust, repressive, and harsh measure, there will be widespread discontent and unrest in the land, and any civilised Government ought to be ashamed of doing so. All the prosecutions for sedition that have of late taken place have not been able to lead Indian journalists away from their noble resolve, but have rather strengthened them in their determination. The Government must, therefore, be very ignorant of the strength of mind and the earnestness of Indian editors, if they (the Government) think that the change they have proposed to make in the law will ever put a stop to agitation by newspapers, and prevent them from speaking unsavoury things. The proposed law will perhaps place the lives of journalists in greater danger than is the case now, but it will never do any good to the Government. On the other hand, it will only increase the present unrest and discontent.

Even if it is admitted that the proposed law will frighten all editors and prevent them from giving free expression to their opinions, and from publishing reports of all the oppression and injustice that take place, it will frustrate the object the Government have in view. For many officials, who are fond of the exercise of power, do not often dare to be despotic out of the fear of criticism in newspapers, and if that wholesome check be removed, it will put a premium on official despotism and oppression. The Government should, therefore, try to put a stop to oppression and injustice, encourage the sale of *swadeshi* goods, and save journalists from persecution. It is only by these means that all unrest and discontent can be removed and loyalty fostered.

**HINDI BANGAVASI,**  
Feb. 3rd, 1908.

86. *Re* the contemplated amendment of the Sedition Act, the *Hindi Bangavasi* [Calcutta] of the 3rd February writes:—

The contemplated amendment of the Sedition Act.

Very likely, they are going to amend the Sedition Act in order to give the Police power over the press and to make it compulsory on the newspaper editors to enter into a security and get themselves enrolled in the law court. Now a days, the executive are carrying every thing before them. And why should not a



law be enacted to meet their desires! But if the law be passed the journalists will go on doing their duties as usual. The editors sometime comment upon the administrative matters; and while discussing any Government measure, they have, as a matter of course, to speak favourably or unfavourably of it, as they cannot but call a spade a spade. And again, when Government does not attend to their comment, they have, of necessity, to repeat the same and writing about one and the same thing over and over again. They perforce make use of certain pungent and cutting expressions. This is what has been the fashion of the day for sometime past. Let the English themselves say whether the events that have been occurring during the present period of their administration were ever before witnessed during the British rule in India. Many of the rowdies mutilated the image of the Hindu goddess and outraged the chastity of the Hindu ladies and in justification of their conduct stated that they had the permission of the executive in doing so. Now, will the English say whether they took any steps to repudiate this assertion of the hooligans. What should one say to them (the English) under such circumstances? What should the English have done, had such outrages been committed in their native country and if some one had destroyed the cross of Christ? Again, Lajpat Rai was deported by Government at the instigation of the English executive officers. He was really innocent. Notwithstanding, Government did not proceed against those who laid false accusation against him. But when the native papers take to pointing out the defect of the administration, it accuses them of sedition and considers it necessary to legislate against them. It is the English eyes that detect sedition in the criticism of Government measure by the press. The eyes of justice and religion will not do so. For instance, "we have conferred blessings upon the Indians," say the English "by introducing Railways and Telegraphs, &c." But such is not the case retorts the press, protesting that far from being the source of blessings to the people, these systems of reforms have been the bringer of famine and epidemics into the country. Now, if the English declare that this smacks of sedition, then, of course, there is no remedy against such accusations. The English have been lucky enough to gain the sovereignty of India. They may do what they like and enact what law they contemplate. But really speaking, it is rather necessary to make laws against the executive who during the regime of Mr. Morley and Lord Minto have been the principal agents in bringing about so many undesirable events in the country than against the public journals. It is the mal administration that stands responsible for the widespread discontent, in the country. And had the English studied the state of things full well, they would not have been under the necessity of entering upon such a severe legislation.

87. The *Daily Hitavadi* [Calcutta] of the 8th February is glad that after the proposed amendment of the Whipping Act, so long the Secretary of State for India has advised the Government of India to reform the inhuman system of flogging. In this connection, the paper asks Mr. Morley whether the British Empire would have gone to ruin if the system of causing blood to flow in streams from the bare buttocks of convicts had been abolished altogether.

DAILY HITAVADI,  
Feb. 8th, 1908.

88. The *Daily Hitavadi* [Calcutta] of the 10th February agrees with the Hon'ble Babu Radha Charan Pal that the amendment of the Puri Lodging House Act will do immense good to the pilgrims, if, in making the amendments, care be taken to make it impossible for Municipal underlings and the police to commit any kind of oppression on the pilgrims, such as interfering with their bathing and offering worship.

DAILY HITAVADI,  
Feb. 10th, 1908.

89. The *Sandhya* [Calcutta] of the 10th February characterises the interpellations made by the Hon'ble Babu Deva Prasad Sarvadhicari in the Bengal Legislative council regarding the work done by the *Ardhodaya Yoga* volunteers, as expressions of madness. It is not in expectation of any praise from the *Feringhis* that the volunteers did their work. The *Englishman* has protested against the interpellations. It is not in the nature of the *Feringhis* to give the Indians their due, otherwise why should the official letter in praise of the volunteers have been written by the Police Commissioner, Mr. Halliday, and not by the Lieutenant-Governor himself who had seen their work with

SANDHYA,  
Feb. 10th, 1908.



his own eyes? The replies to Babu Deva Prasad Sarvadhicari's questions might also have been given by His Honour instead of by the Hon'ble Mr. Gait. The Volunteers crave the blessing of the Mother, and not any praise from the *Feringhis*.

## IV—NATIVE STATES.

HINDI BANGAVASI,  
Feb. 3rd, 1908.

90. The frequent excursion to Europe of the Maharaja of Kapurthala, has says the *Hindi Bangavasi* [Calcutta] of the 3rd February, been followed by its natural effect. The Maharaja has now adopted European habits and manners and has lately married a Spanish lady who has since been living with her Indian husband in the Kapurthala palace. What a curious effect of the teaching of Guru Govinda Singh?

BHARAT MITRA,  
Feb. 8th, 1908.

91. "Would the Maharaja of Kashmere condescend to see his country robbed of its beauty and will the English appropriate the picturesque lake of Kashmere" just as they have done the Parasnath Hill, exclaims the *Bharat Mitra* [Calcutta] of the 8th February hearing that it is in contemplation of the Englishmen to get the lake dewatered by electric appliance and convert its beds into the site for residential bungalows.

DAILY HITAVADI,  
Feb. 9th, 1908.

92. Referring to the speech delivered by Sir Lancelot Hare on the occasion of the installation of the Maharaja of Manipur the *Daily Hitavadi* [Calcutta] of the 9th February writes:—

The advice offered by His Honour to the Maharajah of Manipur was no doubt very wholesome. But the strangest part of the story is that under the administration of him who could advise others, the policy of "divide and rule" prevails to such a large extent. Wise policy appears to be to our rulers like valuable garments which are put on on occasions and then laid aside. When Sir Lancelot returns to his province the policy which he admired at Manipur will be laid aside like valuable garments.

## V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

BANKURA DARPAN,  
Feb. 8th, 1908.

93. The *Bankura Darpan* [Bankura] of the 8th February speaks of widespread distress in Raipur and Khathra, and says that rice cannot be had for love or for money.

The paper calls upon the Government to open works for the feeding of the famine-stricken people, and remarks that Government will have to repent if it waits till the month of *Chaitra* or *Baisakh*.

DAILY HITAVADI,  
Feb. 10th, 1908.

94. The *Daily Hitavadi* [Calcutta] of the 10th February writes that Government ordinarily does not admit the existence of famine conditions anywhere until the people

there have begun to die of starvation. So it is a great gain to the Biharis that Government is already taking action in connection with the scarcity in their province. One view is that the opening of relief works should not be delayed any more.

MEDINI BANDHU,  
Feb. 10th, 1908.

95. The *Medini Bandhu* [Midnapore] of the 10th February gives a sad and distressing account of the condition of the people in the southern part of Midnapore, and tries to show by a quotation from the *Nihar*

(Contai) that thanas Ramnagar and Aigra form the worst affected area; that the old and young, male and female there, are leaving the places with eyes turned heavenwards; that the husband is forsaking the wife, the son closing his eyes for ever, leaving behind the old worn-out mother. It then refers to the assurance of His Majesty the King-Emperor that he has instructed the authorities in India to take prompt and comprehensive measures to cope with the famine, and calls upon the Government officials to come to the field at once. It then goes on to cite typical cases, how a man who had nothing to eat a few days since, died while eating in the house of one Protap Chandra Sashmal of Ramnagar; how the fisherman of village Jarda are breaking the fast once in two days, earning six pice a day; how in village Chattri most of the people



are having only half a meal and that also by pawning the utensils, how in village Badhia, there is not the least vestige of paddy in the fields, and how in village Dugda, many have died of cholera caused by bad diet.

96. The *Nihar* [Contai] of the 11th February says that famine-stricken people from Orissa are pouring into the Midnapore district. This may lead to a famine in the latter place, occasioning serious loss of life. The great Orissa famine of 1866 actually produced a similar state of things in the district.

*NIHAR*,  
Feb. 11th, 1908.

97. The *Nihar* [Contai] of the 11th February speaks of the prevalence of severe distress owing to scarcity of food-grains in villages within the jurisdiction of the Ramnagar and Egra police-stations, in the Contai Sub-division of the Midnapore district. Distress is also being felt within the jurisdiction of the Potashpur police-station, where the people have almost run to the end of their resources.

*NIHAR*,  
Feb. 11th, 1908.

98. The *Nihar* [Contai] of the 11th February publishes the following details about the distress that prevails within the jurisdiction of the Egra and Ramnagar police-stations within the Contai Sub-division of the Midnapur district:—

*NIHAR*,  
Feb. 11th, 1908.

Mirzapur, Dasanpur, Kherhsai, Ekdalkhas, Metrapur and other villages—Most of the inhabitants are at the point of death through starvation. People are not being able to procure full meals even at intervals of 2 or 3 days. One Kobetra Nayek's mother has died of starvation in the Metrapur village. The villagers have not been able to cremate her for want of the necessary wood.

*Kantabani*—Great distress prevails among most of the families. Birampur, Ghatsula, Kanka, Dakohin Keya, Hivapur, Ghovitapur, Mirqoda, Virkul and other villages—great distress prevails. Most of the inhabitants are day-labourers, and they are fleeing to other places for want of labour.

Badalpur, Gopalpur, Sipur, Talkapur, Chotakalinathpur, Kainchibarh, Dakshinsitala, Banabarh, Kalindi Dera, Belherhia, Teghaki, Parusottampur, Handburi, Kisonal, Handburi, Lachhandarpur, Gadadharpur, Lubedya, Maitana, Mandarpur, Lalpur, Bakshipur, Sonamui and other villages—great scarcity of food grains. Paddy is selling at rupees three a maund. People are fleeing to other districts.

Islampur, Jinandapur, Barhakasinathpur, Krishnapur, Kandarpur, Keshpur, Dasbarh and other villages situate north and south of the Sonamui khal—severe distress prevails owing to failure of crops.

## VI—MISCELLANEOUS.

99. The *Dainik Chandrika* [Calcutta] of the 29th January quotes accounts of the outrages perpetrated in Armagh in Ireland during 1795-1798 by the Protestants upon the Catholics, and says that many people are surprised because outrages are being committed in Eastern Bengal. But there is nothing to be surprised at in those oppressions. The celebrated minister William Pitt, who shed tears at the violence of the French Revolution, was nevertheless obliged to support these monstrous outrages in Ireland. So Mr. Morley has also been obliged to support the outrages in India. What is there to wonder at in this? A man may be pained; but it does not follow that therefore he should also be surprised.

*DAINIK CHANDRIKA*,  
Jan. 29th, 1908.

100. The *Dainik Chandrika* [Calcutta] of the 29th January suggests that the policy of conciliation which has been inaugurated by Sir George Clarke in Bombay, should be followed in Bengal. Instead of treating the editors of native papers as enemies, Government should treat them as friends. In Bombay the result of such a policy has been that Mr. Tilak, the leader of the boycott movement, has given his assurance that he and other editors would help Government in putting down the plague. Will not the same breeze blow in Bengal as in Bombay?

*DAINIK CHANDRIKA*,  
Jan. 29th, 1908.



JASOHAR,  
Jan. 30th, 1908.

101. The *Jasohar* [Jessore] of the 30th January speaks of a free fight at Faridpur between some Gurkha orderlies of Mr. Jack, the Settlement Officer, and the Bengalee members of the Alipur Club, in the course of which a Gurkha being pelted with a bit of stone was taken to the hospital. The paper speaks of this as indicating the physical prowess of the Bengalees, and hopes that the world will be soon struck with awe at the full development of the physical strength of the Bengalees.

JASOHAR,  
Jan. 30th, 1908.

102. The *Jasohar* [Jessore] of the 30th January has a quotation from the *Bande Mataram* in which Mr. Sorabji is reported to have delivered a lecture in the course of which he declared that it was certain that the Hindus would regain their power at the end of the British rule, and that the Parsis would find their proper place when the republican form of Government was set up, and he hoped that all Indians would act in concert for the regeneration of India.

JASOHAR,  
Jan. 30th, 1908.

103. The *Jasohar* [Jessore] of the 30th January speaks of the recent conference of editors called by the Governor of Bombay to decide what measures should be adopted to popularise the system of inoculation. In the course of the conference His Excellency the Governor is said to have remarked that the influence of the press is increasing, and exhorted the editors to assist in the spread of education. The paper praises the Governor for the remarks.

JASOHAR,  
Jan. 30th, 1908.

104. The *Jasohar* [Jessore] of the 30th January says that the famous Count Okuma of Japan has declared in the Chamber of Commerce that India and the southern ocean would be excellent fields of trade to the merchants of Japan, and that the three hundred millions of Indians, oppressed by the English people, are eager to seek the protection of Japan. Great commotion has been caused in England at this declaration as Englishmen thought that the Count spoke of a Japanese occupation of India. The Count having since stated that he means an expansion of commerce only, the commotion has ceased outwardly. But, observes the paper, had the Count been in India and seen the way the British look at the *swadeshi* movement, he would have thought twice before he uttered those words. What a hundred years of political agitation failed to achieve, the boycott movement has effected in the course of two years.

JASOHAR,  
Jan. 30th, 1908.

105. The *Jasohar* [Jessore] of the 30th January says:—  
All India is awakening. Those who are being surrounded by fearful guards chained by iron chains in this time of a grand awakening will receive the adoration of all Indians. The old hatred and fear for jail life are gone. What force is that which is enabling the man sentenced to undergo imprisonment to thank the officials punishing him and urging the people to break the fetters of a dependence which has lasted for a thousand years. The prison is to-day like a play-house to the lover of the country. Where is the root of that political life which has been created in all India?

Who can say that the day will not come when thousands of Indians will consider imprisonment as a blessing? The authorities are having recourse to all sorts of devices and the Gurkha police is overrunning the country in order to suppress the current of feeling which has been made to flow like electricity by the imprisonment of 10 or 15 Indians. But if God's blessing continues to flow at this rate, a day will soon come when it will become more and more difficult for the ruling power to enjoy the blessings of sovereignty by keeping the Indian people satisfied. The unjust imprisonment of Maulvi Leakat Hossain and the persecution of little boys for the last two years lead people to think that the authorities must one day suffer the consequences of this thoughtless career of theirs. Who can say that the force which is now playing in the hearts of the Indians will not bring about a fierce caladysm by bursting out like a volcano? Can it be doubted that the accumulated discontent of the Indian people will burst out one day? The oppressive officials may not in their intoxication of power, realise in their minds that the new life which is now dawning in India will, in the fullness of its development, bring a new era in the country, but unbiassed politicians are realising it. Read the history of the world and you will see that official oppression has helped in the regenera-



tion of fallen nations. The imprisonment of Leakat Hossain has caused pain in every Indian heart. The entire Bengali nation is becoming more and more resolved to remove this pain. The authorities are satisfying themselves by sending a few lovers of the country to jail. They are not being able to realise the true state of affairs in the country. It is nothing but madness on the part of the English people to think that they will remain in peace inspite of the accumulated discontent of the whole Indian nation. The Indians have suffered much and their prayers and petitions have been many. But everyday, every moment, they have returned disappointed from the door of the Government. But there is a limit to everyman's patience. This is why all the people of the country are to-day preparing to get *swaraj* which alone can remove all their sufferings, and the prison has been turned into a place of holy pilgrimage. This is why the prison has no more any terrors for them. On the contrary, the famine-stricken and pestilence-ridden 30 crore inhabitants of India have all raised a huge cry for political privileges. A day is coming when lakhs of Indians will consider imprisonment as a blessing in their struggle for attaining *swaraj*. For this reason we ask, "Imprisonment or God's blessing?"

106. The *Jasohar* [Jessore] of the 30th January says that the *Englishman* [Calcutta] was surprised at the exchange of witty

The *Englishman* and the *Navasakti*.

words between the Police officers and the authorities of the *Navasakti* [Calcutta] over a penknife discovered in the office of the latter. The paper remarks that with all this Police show and display of Gurkha soldiers the new spirit will not be crushed.

JASOHAR,  
Jan. 30th, 1908.

107. The *Sanjivani* [Calcutta] of the 30th January publishes the substance of Mr. Keir Hardie's letter from Australia in which he is reported to have said that the terrible

Mr. Keir Hardie's letter.

oppressions which the Indians are under are unintelligible to those who have never been to the country; that the very meekness of the Indians has been their worst enemy; that the new movement among educated Indians will soon make its power felt by all, and that people who have succeeded in business can never remain as strangers in their own country.

SANJIVANI,  
Jan. 30th, 1908.

108. Referring to the unofficial enquiry at Mymensingh held by Mr. B. N. Basu and Lieutenant-Colonel U. N. Mukerji into the alleged Police oppressions the *Sanjivani* [Calcutta] of the 30th January writes:—

The unofficial commission of enquiry at Mymensingh.

A perusal of the report and the depositions of the witnesses examined will convince everyone that British administration has really come to an end at Mymensingh.

SANJIVANI,  
Jan. 30th, 1908.

109. Referring to the working of the Lady Dufferin Hospitals the *Sanjivani* [Calcutta] of the 30th January says that as long as qualified Indian lady doctors are not appointed

The Lady Dufferin Hospitals.

to the charge of these hospitals they cannot be popular among the people. The complaint has often been made that European lady doctors treat respectable native patients as coolies, no doubt through ignorance. The Trustees of the Dufferin Fund should see that it is worthily applied.

SANJIVANI,  
Jan. 30th, 1908.

110. The *Sri Sri Vishnupriya-o-Ananda Bazar Patrika* [Calcutta] of the 30th January says that adulteration of almost all kinds of

Adulteration of food-stuffs in Calcutta.

food-stuffs in Calcutta by the shop-keepers goes on unchecked. Rice being the chief article of food, its adulteration must be held to be a heinous crime. But the Calcutta Police cannot, rather will not, for obvious reasons, do anything towards checking the evil. It must be said that Government does absolutely nothing to punish the offenders. But in England such delinquents are heavily punished. But how to check the evil. The best means would be to make a united attempt by all classes of society to boycott the shop-keepers without praying Government to do anything.

SRI SRI VISHNU  
PRIYA-O-ANANDA  
BAZAR PATRIKA,  
Jan. 30th 1908.

111. The *Sri Sri Vishnu priya-o-Ananda Bazar Patrika* [Calcutta] of the 30th January says that Government ought to know

Beggars in Calcutta.

why the number of beggars in Calcutta is continually increasing. The ever increasing poverty of the country is the principal cause of the increase. Government contemplates making same arrangements

SRI SRI VISHNU  
PRIYA-O-ANANDA  
BAZAR PATRIKA,  
Jan. 30th, 1908.



for the Calcutta beggars; but unless the cause of the poverty is removed, the number of beggars is not likely to diminish.

SAMAY,  
Jan. 31st, 1908.

112. Referring to the recent order issued by the Amir of Afghanistan, prohibiting the export of grains from that country in view of the prevailing distress, the *Samay* [Calcutta] of the 31st January says that such an order is one which befits a King. Such is the order passed by a sovereign for the benefit of his own people who are his own countrymen. But in India there is free trade which is crushing the people. There is no power, no patron, to save the country.

SAMAY,  
Jan. 31st, 1908.

113. The *Samay* [Calcutta] of the 31st January writes as follows:—

No creature can see its own countenance. The rulers and the ruled in India. Others see it. How is it that the cordial feelings that once subsisted between the rulers and the ruled in India have been now so much strained? The English are no doubt the best judges of this question. The reason why they have failed to solve the difficulty is that no man can be his own judge. Others must, therefore, do it. Everybody knows that the Indians are a peace-loving race, and they voluntarily made the English their masters. The English too deserved their confidence. They then loved the people. But things have taken quite a different turn now-a-days. The rulers are enraged when the people point out their faults, and all sedition and disaffection spring from this source. When there is such crooked motion on so straight and plane a course, there must be some inscrutable divine purpose underlying all this. Messrs. Rutherford and Keir Hardie did not find any sedition in the country. But the rulers say that the Indians are seditious.

BASUMATI,  
Feb. 2nd, 1908.

114. Referring to the *Pioneer's* opposition to the proposed introduction of a Value-Payable Post system between England and India, and that paper's condemnation of the Government's attitude in this matter, the *Basumati* [Calcutta] of the 1st February says that the *Pioneer* forgets that it is commerce which is the foundation of the British Empire in India, and that the Government still makes a good profit by selling opium, ganja, wine and salt among the people, half of whom live on only one meal a day. The *Pioneer* keeps quite silent when the interests of the starving millions of India are sacrificed for the sake of English trade; but it is very eloquent in condemning the present scheme, because it will injure the trade of a handful of Englishmen out here in India.

BASUMATI,  
Feb. 1st, 1908.

115. Referring to the recent speech delivered by Count Okuma, the *Basumati* [Calcutta] of the 1st February says that it is by her commerce that England has attained to her present eminent position, and that it will not be strange if Japan, whose commerce is already competing with that of the West becomes as great as England or Germany. But what makes Count Okuma think that the people of India are anxiously waiting for Japan to come and deliver them from English rule,—that they are eager to step out of the frying pan into the fire? Who wishes to exchange servitude for servitude? It must be admitted that many English officials are oppressive. But surely the state of things will not be any better if Japan is to conquer India. The affairs in Korea clearly show that if the Japanese ever succeed in establishing themselves in India, they will not give Indians the moon. God does not bless the man who is worthless, dependent on others and indifferent to self-preservation. The industry and trade of India are as yet in their infancy and there are many enemies to them. Hence it will not be to the benefit of India's trade and industry, if Japan now stands up as her (India's) rival. Indians should therefore do their best to prevent Japanese trade from obtaining a footing in India.

BASUMATI,  
Feb. 1st, 1908.

116. The *Basumati* [Calcutta] of the 1st February understands that the Trustees of the Victoria Memorial Hall are trying to obtain a "perpetual loan" from the Maharaja of Darbhanga of the ivory table and tripod which had formerly belonged to Tippu Sultan. There is no difference between obtaining "perpetual loan" of a thing and stealing or looting it. But why do



the Trustees make fools of themselves, when they can easily get these things from the Maharaja in the same way as Lord Curzon got the well-known ivory furniture from the Maharaja of Benares.

117. Referring to the remarks made by Mr. David Hooper about the use of tamarind seeds as food, and his regret because Indians do not eat them, the *Basumati* [Calcutta]

Tamarind seeds as food.

of the 1st February says, that it will not perhaps be long before necessity compels Indians to eat tamarind seeds, nay even grass. All sorts of corn grown in India are now exported to Europe, so it is only tamarind seeds that now remain. What a woful pass for India, the granary of the world! Who knows what next and next!

118. Referring to the conference held by the Governor of Bombay to which some native newspaper editors were invited,

Government's lack of sympathy for the people.

and alluding to His Excellency's sympathy for the people which, it says, should be imitated by all

officials, the *Basumati* [Calcutta] of the 1st February says:—

The people of our country are not disloyal nor are they at all anxious to obstruct the ruling power. At times of course they criticise the act and policy of the Government very strongly, but that is only when they think that such things are injurious to the country. The Government, however, never pays any heed to the protests of the people. If the Government had followed a policy of sympathy, as is advocated by Sir George Clarke, and if it had consulted the people as regards any important measure it might have in hand, there would never have been such widespread discontent and unrest in the country, and the Government again would not then have to think of gagging the people as the chief means of establishing peace. The Government can if it chooses follow a policy of sympathy, but it lacks the inclination and the courage. The people would be only too glad to co-operate with the Government if they were allowed to do so. But the Government prefers trying to rule the country by force, and high officials do not care to give up their haughtiness and to mix with the people as friends.

119. The Maharaja of Durbhanga has of late given two and-a-half lakhs

Maharaja of Durbhanga as a fellow of the Calcutta University.

of rupees to the Calcutta University Library, and the *Daily Hitavadi* [Calcutta] of the 1st February has no doubt that he fully deserves the honour of being elected an honorary fellow of the University, as he is going to be.

120. The *Burdwan Sanjivani* [Burdwan] of the 4th February writes that present day officials believe that the present unrest

The unrest in the country.

in the country is all the work of a number of so-called leaders. Under this idea they are resorting to measures of repression against these leaders. But it can be proved from the evidence of certain Englishmen themselves that this unrest is the result of the present illiberal policy of our rulers and that it is being aggravated by the crooked policy they are pursuing with the intention of removing it. The real causes of discontent are not being tackled: what the result of this persistence in such a policy will be may be judged from the evidence of all history.

Englishmen! you are mistaken if you think that Hindus and Musalmans hate you. Hating their rulers is against the tenets of their religion. They only point out the mistakes of those who threaten them with the sword, when they bewail the oppressions which are practised on them. Will the sword prevail if these people, deprived of their rights and oppressed, become discontented? Let the Government beware while there is yet time. No where on earth are people so loyal. And the English have only to reform this Government and redress the popular grievances in order to maintain their Empire intact.

21. The following is a full translation of the article which appears in the

Sedition.

*Sandhya* [Calcutta] of the 4th February under the heading "Ayi iao sedition," (i.e., Here, take this

sedition.)

Sedition? sedition? sedition? take this your sedition. One *Aradhya Yoga* has been enough to eat off sedition to its very root. The name of Rama has been uttered by the ghost's lips; that fisherman, the *Englishman*, has been compelled to applaud

Ghosts are supposed to be unable to utter the name of Rama.

*BASUMATI*,  
Feb. 1st, 1908.

*BASUMATI*,  
Feb. 1st, 1908.

*DAILY HITAVADI*,  
Feb. 1st, 1908.

*BURDWAN SANJIVANI*,  
Feb. 4th, 1908.

*SANDHYA*,  
Feb. 4th, 1908.



the volunteers; we have also praised the police and the *Feringhi*. There has been an exchange of praise on both sides. What now remains (?) of sedition? If you abuse (us), it is absolutely of no consequence [literally, it is like becoming a *dhokar* (a coarse cloth, a rag) for killing a *makar* (spider)]; but if we answer you back, it is sedition. If you do not abuse (us), if you do things which deserve our praise, we shall not abuse you; and hence we shall not have to fall into the whirlpool of sedition. Sedition is not stopped by changing laws and regulations (or) by encouraging hopes by means of tall-talk. Sedition is stopped by good treatment; sedition is stopped by showing manly virtues; sedition is stopped by liberal conduct and sympathy. To-day you have praised our bands of servers (the volunteers), and have co-operated with them, (and) we have become really happy, it has greatly lessened within our hearths the burning sensation caused as though by green chillies.

*Feringhi*, do you know what the real thing is, we do not want the *Delhir laddoo*\* of your politics; we do not hanker after the privilege of obtaining your patting and caresses. We want you to let us have an opportunity of weeping by ourselves; we want the development of our society, the spread of our religion, the extension of our manly virtues, and the re-establishment of residence in villages. We want that your police should not molest us incessantly, that they should not go about from village to village creating disturbances and committing oppression and harassment, and that they should not hurt our religious feelings. We want that those fox-like newspapers of yours, as for instance the *Englishman*, the *Statesman* and others, should not abuse us without any provocation. We want that your *Feringhi* officers should not behave with us absolutely like demons. Barring these, you can behave (with us) just as you like, we will not speak a single word. We do not want to be Judges of the High Court, we do not want to sit beside the Viceroy, we do not want to clean the boots of the Royal Minister in London, we do not want the extension of the Legislative Councils, we do not want various sorts of Advisory Councils, we do not want self-government, dancing and capering. Our *Swaraj* is not Home Rule, our *Swaraj* is not an imitation of (what they have in) the Colonies; (but) our *Swaraj* will shine (develop) itself in the establishment of religion, in the development of our society, in the reforms of village communities, and in the spread of manly virtues. We have our eyes in this direction only—our endeavours are only for this alone.

But then, do you know why we abuse you? For two objects we give out what is had in you. The first object is, to answer you back, to abuse you in return for abuse. The second object is, to rouse from their torpor our Babus who are "imitation *Feringhis*". You cease abusing (us), (and) one of our objects will be spoiled. Shall we tell you what the gist of the second object is? One can remain in the shadow of (such a small tree as) the *Bab'a* [*Mimosa Arabica*]; but no one can put up with the shade of a plant growing on another. It is better to embrace the Christian or the Muhammadan religion, than to become, for the sake of *Feringhi* luxury a hotch-potch of everything, without being either a Hindu, or a Muhammadan, or a Christian, or a Buddhist. Dazed by the glitter of your Western civilisation, these Babus have like the deer, charmed by the music of a pipe, broken through the boundaries and come out. These people will have to be restrained and taken care of. That is why we want to make them return home by peeling off the shine you have put on (and) by removing their gloom. When we abuse you with this object, we do not abuse you personally, but we abuse your good sense (intelligence). If you had understood this and acted accordingly, it would have done you good. As regards ourselves, the forest is as good as the house we have suffered many such (acts of) oppression.

That is why we were saying: "Sedition? sedition? take this your sedition." *Feringhi*, we have made over to Sri Vishnu (the merit we have earned by bathing on the occasion of the *Ardhoddya* (Yoga), and we have now counted out to you the roots of sedition. You can now do what you like. We have given our reply by saying "*Jai Kali*" (victory to the Goddess Kali).

122. The *Navasakti* [Calcutta] of the 5th February has the following:—

Change the direction.

Ever since India has come into contact with the Occidentals, a kind of curious creature has been in the making in this country named the "Babu." Coming suddenly into



contact with a shining glittering Western nation, they with the exclamation Bah! Bah! (Oh! Oh!) on their lips, forgot themselves in admiration and leaving their own *kot* (allotted place) entered into the *kot* of strangers. As simultaneously the country passed into the hands of strangers and poverty began to enter into it, none had much of opportunity left to him to act in discrimination of one's own *kot* from that of the stranger. Along with new kinds of service and appointments, and new systems of education, new kinds of etiquette and forms began to grow into shape. On the other hand, the society deprived of exercise of power with its own hand through long years (*lit.* days) of subjection, had now become so much lifeless, that it wholly lacked the strength to test the new (order of things) bring it into its own *kot* and utilise it as far as was necessary. It could neither resist the new or rouse the old.

It is they who in this confusion brought themselves into harmony with the new (order of things) and so came to occupy a prominent position in the country who are called the present day class of Babus. These men to a large extent came to play the part of the chameleon, in other words, they in a measure put on the hue of the branch of the tree on which they sat; on this account they acquired a certain amount of credit in the assemblies of the Westerns, but the uneducated people of the country went on losing touch with these Babus, more and more they found them beyond their reach. The Babus receive their education in a different language, make their principal seats in the towns, make up the accounts of their money and self-interest in a new way,—the minds of the Babus in a manner become perverted, their hearts become attuned to a new unfamiliar tune, hence it is that they no longer look for either sympathy or respect from the village people and all their notable doings are carried on in the towns. Gradually it appeared that the country had as it were become split in twain, on one side of which were the respectable Babus stamped with the English mark, and on the other, the low people who constituted the very life of the country.

The wave of persistent endeavour regarding our own country which has arisen has so long been confined only to the educated people of the respectable classes; the lower classes have not yet plunged into that wave, (so far) their clothes only have got wet. So long, the speaker has spoken, the writer has wielded his pen; meetings and associations, newspapers and the Congress and the conference, all that have been (started) have raised a new wave of persistent endeavour amongst the educated community,—the masses of the country have not yet plunged into that endeavour. They are still walking in their old way, or sleeping on their old bed; the country has not yet been roused. As at sun-rise, it is the peaks of the hills which are filled with a golden hue first of all, while the villages at the foot of those hills still continue asleep, so (though) the educated community of this country has indeed first of all become aglow with the light of the sun of the new endeavour, the morning has not yet dawned on (those who) really (constitute) the country. Again while the light has indeed struck the peaks of the hills, a mist having arisen on the sides of the hills has completely prevented the light from reaching the villages. But for this mist, perhaps by this time the light of day would have reached even the bottom of the hills. It is the perversity (*lit.* deviation from the natural order of things) of the educated (classes) through contact with the West which constitutes this mist. This mist has been brought into being by reason of travelling outside the limits of our own *kot* (allotted quarters, *lit.* the allotted place of each party in a game), hence it is that there is no proper touch between the educated classes and the masses. Hence it is that as a result of the small measure of strength we have roused by means of making speeches, writing, suffering persecution in the shape of imprisonment, etc., all this time the real country has not advanced to an appreciable extent, the giant hero is still asleep.

Hence it is we say that this time we shall have to change the direction. There is no resource left (for us), but to change the direction of our *sadhana*, (persistent endeavour). Hence even amidst the preparations now in progress for stopping speeches, meetings and newspapers, there is to-day the possibility of a good result. As our vision is not failing by any means on the real



country, Providence is getting our eyes opened through the agency of others.

Anyhow it behoves us now to reflect how our broken connection with the masses of the country may be restored. We shall have again now to wander about the villages and pathways in search of that heart of the country, leaving which at one time with contempt in the thatched hut by the weed-grown tank in the unhealthy village we, the respectable class all over the country, ran after the English. The sudden advent of the *Ardhodaya Yoga* has shown us the line of this search. We have seen that if only we turn our faces and look at the country, the country on its part easily sells itself to us. You youths of the land, if you got this new lesson by practical work the other day, then a new duty rises before you to-day. As you are now trying to make yourselves strong by establishing *akharas* (gymnasias) in the villages, so now see that each of you try to bind yourself in indissoluble bonds of heart with at least four or five low-class families in your respective villages. Remember that your work does not end with the increase of your physical strength, but that each (of you) will have to keep at least four or five men at your back, tied to you as associates in life and death, in happiness or in sorrow. An impulse like this must possess every young man in the country.

As in consequence of the coming on of an impulse, play with sticks has now come into vogue in every village, as in consequence of the coming on of an impulse, there is at the present time no dearth of votaries of voluntary service anywhere in Bengal, so an impulse has now become necessary that every young man should tie himself in life-long bonds of unity with at least four or five low-class men in his own village. There is no need of going into a poor man's home and delivering lectures, the bond of unity (*lit.* the thread of connection) between the respectable and the low is not affected (*lit.* tied) by an exercise of the brain. It is heart-felt affection which ties this bond. Go, youths of the land, devote yourselves to the service of at least four or five low-class men, each in your own village and you will see that this ideal will spread all over the country and in the course of a year, a contact will have been established between the respectable and the low. If once this impulse seizes you, real work will have begun.

NAVASAKTI,  
Feb. 6th, 1908.

123. The *Navasakti* [Calcutta] of the 6th February writes as follows:—

It has been said that the educated are the head, and the illiterate the hand, of society. Mere talking and writing will not serve any useful purpose. It is for this that we say, brother, turn the direction of your persistent efforts. The hearts of the illiterate must be appealed to if useful work is to be had from them. There is no need of speeches to move the denizens of the huts; there is no need of handing the newspapers to the uneducated. What is wanted at the present moment is intimate intercourse, sympathy and service. Somehow or other a natural bond of union must be created between the two communities. For, once the two limbs are united, then what the head will decide the hand will carry out. By all means, therefore, this much desired unity must be brought about.

SANJIVANI,  
Feb. 6th, 1908.

124. The *Sanjivani* [Calcutta] of the 6th February publishes an account of

A Mohunt's exertions in the cause of *swadeshi*.

how Mohunt Damodar Chandra Brajavasi with his officers and with Babu Sachindra Prosad Basu of Calcutta induced the *Ardhodaya Yog* pilgrims to purchase only *swadeshi* articles both at the Calcutta bathing ghats between Howrah and Nimtollah and at those at Kalighat. A list of the names of women who broke their foreign-made glass *churries* is subjoined.

SANJIVANI,  
Feb. 6th, 1908.

125. In continuation of the article under the heading "What is the path?" published in its last issue (Report on Native Papers of the 8th February, 1908, paragraph 108) the *Sanjivani* [Calcutta] of the 6th February writes as follows:—

Last week we discussed the necessity of founding an asylum for preaching (*swadeshi*). We see on all sides symptoms of the restlessness which all men feel on reflecting on the present unfortunate condition of the country. But if we merely grow restless our responsibilities will not end there. Along with this



we must prepare ourselves for real work. Those who merely shout "bring water, bring water," and do not know what to do when the house is on fire, have been found in practice to be incapable of saving the house. But a class of men is seen at such a critical time who do not come near the noise of wordy discussions, but appearing where, far from the noise of the crowd, the flames spread their lolling tongues and are about to devour everything, engage themselves in extinguishing the flames with singular courage and self-control. When the flames are at last extinguished the people of the locality find that those people who had been merely shouting "water, water," and making a tremendous noise have very little connexion with the saving of the house, but that the band of young men, (though) a mere handful, who with infinite patience were fighting with the flames, it was those mute workers who have saved the quarter from the jaws of ruin. So long as the sleeping residents of the quarter are not aware of the fire, so long the necessity of loud cries can be appreciated; but if they go on clamouring even after the people are roused from sleep, then there can be no hope for good to the house-holder.

It will not then save the house merely to cry for water. Other arrangements are necessary for that purpose. So, in our country at this time the fire has broken out; the country will not be saved by mere frothy eloquence. A band of patient workers is wanted for this purpose, men who with courage and self-control would be ready to plunge into the smouldering flames.

We wish, therefore, to tell those who are still wrangling for ideals only this, that they will not be able to serve the country. The day for discussing whether Colonial self-government or independent *swaraj* is good for India has not yet come. When the summons comes to you and me from the Hall of Freedom to decide the question, it will then be time to discuss and settle the matter. But in the meantime think over your present condition. Yonder is the Banner of Freedom, far, far away; to reach that place many weary miles of waste must be crossed, "many long nights, long days, long years and months" must elapse in ceaseless struggle; many houses and families must by inches be turned into burning grounds. Thus and only thus Freedom must be worshipped and sacrifice of self must be learned.

But these are very high topics. Before this high pedestal in the country's service can be ascended many are the steps that must be climbed. *Swadeshi* is the first step. Only a handful of men in Bengal has now ascended this step, while crores of illiterate men have not yet discovered this path of deliverance. The time has now come to preach this gospel all over the country. Those poverty stricken men and women who have so long remained despised and neglected in society must be informed of this gospel of manliness, and must be addressed, with beat of drum, "accept this *swadeshi* vow, and proclaim your existence throughout the world."

The unconquerable force that is inherent in the people has not, it is true, been manifested very often in the history of the world, but whenever *Basuki*\*, [here figuratively stands for the mass] goaded by the oppression of the strong, has once shaken its head, many kingdoms on earth have been levelled to the ground and many extensive empires have been turned into cremation grounds, devoid of human beings. The day on which the leaders of the French Revolution entered the huts of the poor and there aroused this sleeping lion, that day a great revolution began in France, and that cataclysmic storm was not confined to France alone, but wherever the strong was tyrannising over the weak, there its irresistible force blew away with a puff all the forces of anarchy and sounded the victorious trumpet of equality. We say, therefore, that in India this mighty force must be awakened.

He [the force personified] is now lying concealed in the huts of the poor and the destitute like fire covered over with ashes. We should go thither and worship him there. We find, after rubbing our eyes, that our Mother is staying in the houses of our poverty-stricken brothers, those people whom we have so long driven away (from our presence with the cry "be off, be off") because they are poor and helpless. First of all, therefore, we must awaken him by sounding the auspicious conch-shell and preachers must be sent amongst the poor and the destitute in every place.

\*A huge serpent on whose head according to Hindu Mythology, the world rests.



We, a mere handful of men, assembled at a Congress meeting, have commenced a quarrel over Independent *swaraj* versus Colonial self-government; but lay your hand on your heart for once and say whether, with the exception of a handful of educated men, the crores of illiterate cultivators and labourers, who while sitting in their huts are haunted by the terrible spectre of famine, have any knowledge of your *swaraj*? Do you imagine that if we, a few educated men, meet together and merely pass a resolution for independent *swaraj*, then the English will go away leaving India? Alas, how misguided (you are); our words will have weight only when at the back of this handful of educated men the countless labourers of India will stand up ready to lay down their lives. Thus, when at the hint given with the finger by the country's leaders, the rich and the poor alike of India will be animated, then will come India's awakening, and not till then.

To carry out this purpose we want to establish a home where all the preachers will live together. *Bhats* will be taught there to preach *swadeshi* among the cultivators in simple village dialect; singers with a sweet voice will be taught music so as to be able to sing patriotic songs; *kathaks* (professional men teaching by discourses) will be taught here to preach among all classes of the public, social and political ideals of a liberal type and the preachers will have political instruction under the care of distinguished leaders.

From this asylum for preachers in Bengal, patriotic sons will, with the new ideas and new instruction, go forth to preach. Everything connected with this asylum will have to be firmly regulated by means of laws in the same way as the schemes of missionaries are methodical and well-ordered. There will be competent auditors to check the accounts, superintendents to look over the working of the asylum, and proper trustees and patrons will be appointed (to devise means) for its general improvement. Bengal has now earned the name of political *guru* (teacher) from India. It is the Bengalis who have, by beating the "victorious" drum of boycott and *swadeshi*, effected the awakening of India. By establishing the proposed asylum for preachers the Bengalis will again point out to India a new method of serving the mother-land, and proclaim the new awakening of India. The question now is, where and by what means, will the money necessary for the establishment of the asylum come? A little thought on this subject would suggest that the work of collecting the money is not a very difficult task. The real difficulty lies, not in the direction of collecting money, but in the direction of making all of us united. If we are all united together and try head and heart to establish such an asylum, then the work of collecting money, it seems to us, would become much simplified. Let us give a few instances. In the single district of Midnapur there are 25,000 villages; if a rupee can be raised every month from the inhabitants of every village then a subscription of Rs. 25,000 per month, or three lakhs of rupees per year, can be collected from this one district. And yet it is not at all difficult for a whole village to contribute a rupee per month for the country's good, nor does it appear to be impossible.

In the educational institutions all over Bengal, whether under private or Government management, no less than eight lakhs of students are under instruction. If these students pay at the rate of one anna every month for the proposed asylum, then six lakhs of rupees can easily be collected every year. If even half of these eight lakhs of students fail to pay this insignificant amount of monthly subscription, then, from the remaining half three lakhs of rupees may be collected annually. The number of private schools and colleges in Bengal is over 700; if the proprietors of these institutions pay at the rate of Rs. 50 yearly, then, Rs. 35,000 may be raised from this source alone. Again, pleaders, muktears and doctors are like the pillars of political agitation in our country. If these realise from their clients one anna in each suit along with other costs, then also many thousands of rupees can be collected every year. Every year

\* *Payas* and theatricals got up by means of public subscription.

in Bengal large sums are spent in *barwaris*\* and we are not in a position to say that the whole of the amounts is spent on worthy objects. If the sons of the asylum present themselves before the doors of the *barwaris* with their begging sacks, then it seems to us, they would not have to come away with their sacks empty; and thus, even from these *barwari* grounds, much money can be collected. Then, again, many are the gifts that



are made, according to custom, on the occasions of the marriages of sons and daughters and of *cradls*. If along with these gifts, provision is made whereby some *pūja* the materials may reach the sacred altar of the mother-country then, a goodly collection may be made even from this source. The *Swadeshi* agitation has also greatly benefited the proprietors of weaving mills and the shop-keepers. If a proposal were made to these business men to establish, little the *Kali mata britti* (a grant for Mother Kali), another *Bande Mataram britti*, then, perhaps such a proposal would not be neglected.

If one seer of rice be collected from every household wherever preachers may be sent, then also with a small effort, a large sum may be collected.

We have here merely pointed out in brief a few methods of collecting money. Now though it would not be a very difficult matter to contribute one anna individually or to pay one rupee from every village month by month, it may be asked, "will all this last?" In reply it may be said that after such an asylum has been established and work has been commenced on the formation of a proper committee, all persons would send to the appointed place their promised subscription. At the beginning this petty subscription would be surely realised with regularity. But afterwards our enthusiasm in this work would perhaps diminish as always happens in all that we do. The only reason of this is that though at first we do these things with enthusiasm, the anxiety for our daily bread spoils everything. When after a short time, the first flush of enthusiasm begins to abate, we are obliged to go hither and thither to earn money and for this reason the work we take in hand is prematurely spoilt for want of proper supervision. Arrangements, will therefore have to be made beforehand to prevent this. At least 50 or 60 men would be selected to supervise the collection of subscriptions. Their work will be simply to attend to the collections and other arrangements connected therewith. If responsibility be laid upon some such persons in each branch and men are appointed to supervise the work commenced, then no good work can be prematurely ruined. It is only for want of such *pucca* arrangements that many good undertakings of ours have been undone. But in Western Countries no such worthy undertaking is spoilt for such mismanagement. The reason is that they say "Labour must have its remuneration." And in fact if labour does not find its reward, then that labour may be only temporary, but cannot last for ever. No country was ever saved by "holiday workers," and no serious work was ever accomplished by *begar* labour. Therefore those who will be admitted to this asylum must be so placed that they would be free from the thought for the morrow. But before we do all these things we must learn the value of unity; it is unity and nothing but unity, that is the only salvation for the country. Let therefore those who want to be united come forward, let us all come together, and sincerely and devotedly pray to the almighty :—

The Bengali's soul, the Bengali's mind,  
All the brothers and sisters in the Bengali's household,  
Be united, united, O God!

126. Referring to Mr. Morley's recent speech in Parliament on the amendment moved by Dr. Rutherford, the

The recent debate in Parliament about India.

*Hitavadi* [Calcutta] of the 7th February writes:

What have we gained by the debate? The partition of Bengal remains intact, the repressive measures are to go on unchecked. If these are the evidences of the sympathy professed by Mr. Morley, then let us be saved from such sympathy and breathe freely. It seems to us that Mr. Morley should have been as severely attacked in Parliament as was Lord Curzon.

127. The *Hitavadi* [Calcutta] of the 7th February says that while at

Mismanagement of traffic on Harrison Road during the last *Ardhodaya* yoga festival.

Kalighat and other places in Calcutta, wheeled traffic was prohibited during the last *Ardhodaya*

*yoga* festival, no such arrangement was made on Harrison Road, where the crowd was the largest. As a result of such mismanagement, the pilgrims were exposed to the greatest risks at the Howrah ghat and its vicinity. Accidents would surely have happened, but for the strenuous exertions of the Volunteers who, with considerable risk to their own lives, saved the pilgrims from difficulties and dangers.

*HITAVADI*,  
Feb. 7th, 1908.

*HITAVADI*,  
Feb. 7th, 1908.



HITAVADI,  
Feb. 7th, 1908.

128. Referring to the incarceration of Maulvi Leakat Hossein, the *Hitavadi* [Calcutta] of the 7th February says that this great patriot gave dire offence to the "white

bees" who have collected immense quantities of honey from the flower gardens of India, by attempting to unite Hindus and Mahammadans with the help of texts from the *Koran*, and has therefore been made to suffer grievous penalties. He possesses an indomitable spirit and a lion's heart. May the inspiring consciousness of having done his duty and the blessings of his countrymen soothe his heart.

HITAVADI,  
Feb. 7th, 1908.

129. Referring to the proposal made by "Max" in Capital to the effect that a commission of enquiry should be appointed to scrutinise the accounts of the ever increasing expenses incurred on account of the tours of the Viceroy and Provincial Governors, the *Hitavadi* [Calcutta] of the 7th February says that this is a nice suggestion. The commission would surely discover many items of unnecessary expenditure and thereby help to effect a large saving of public money.

HITAVADI,  
Feb. 7th, 1908.

130. Referring to Mr. Rutherford's statement in Parliament that the reforms in the administration of India proposed by Mr. Morley would not remove the discontent of the people of India, the *Hitavadi* [Calcutta] of the 7th February observes that everybody except the naughty imperialists would admit the truth of Mr. Rutherford's statements. While it is proposed to reform the Legislative Councils, good care is being taken that none but toadies are appointed as members. There appears to be little hope that Mr. Morley and members of Parliament will forget their love of "benevolent despotism" for India and effect any reforms worthy of the name.

HITAVADI,  
Feb. 7th, 1908.

131. The *Hitavadi* [Calcutta] of the 7th February writes:—  
The incidents in the Transvaal give us a true insight into the character of the English people. The English can sacrifice all principles of justice and fairplay when the interest of their own kith and kin are at stake. The grounds on which they express their inability to interfere in the affairs of self-governing colonies are extremely flimsy. What the Transvaal Government is doing to-day the British Government would unhesitatingly do if a large number of black men were to settle in England and become the rivals of Englishmen in trade and business. Again, the good result that has followed the novel method of protest adopted by the Transvaal Indians draws our special attention. What Indian would not feel encouraged by the example of his countrymen in the Transvaal who have achieved their object, though only partially, by methods which we too have adopted? But, then, one fact we must not lose sight of. Everybody knows that all Asiatics and Indians, including Parsis, Madrasis, Sikhs, Jains, Musalmans, Guzeratis, Punjabis and Chinese, made a common cause, and it was for this that they achieved partial success within so short a time. Let the people of Bengal, nay of the whole of India, lay the example of their brethren in the Transvaal to heart, and in three days we shall attain a result a thousand time greater than what we could otherwise attain in three years.

MIHIR-O-SUDHAKAR,  
Feb. 7th, 1908.

132. Liakut Hosain, that traitor to his own nation, writes the *Mihir-o-Sudhakar* [Calcutta] of the 7th February, has gone to jail for three years, and the Hindu newspapers are vying with each other in applauding him. It is reported that Liakut received his sentence cheerfully. What else could a hired patriot like him do? This man was an insignificant fellow, and the *Swadeshi* and Boycott agitation suddenly lifted him up to fame and to fortune as well, for it secured for him a comfortable salary in addition to his being lionised by the *Swadeshists*. Hindus perhaps think that the power of Mahomed protects Liakut, but Musalmans know that God's curse has fallen upon him on account of his being a traitor to his own nation.

AMAY,  
Feb. 7th, 1908.

133. The *Samay* [Calcutta] of the 7th February is glad to learn that the Nawab of Dacca presided at a meeting held at Dacca to express joy on the elevation of Babu Lal Mohan Das to the Bench of the Calcutta High



Court. The Nawab expressed his joy at the sight of Hindus and Muham-madans meeting together to show honour to a Hindu inhabitant of Dacca.

134. The *Citizen of Allahabad*, writes the *Samay* [Calcutta] of the 7th

SAMAY,  
Feb. 7th, 1908.

The Police of the United Pro-  
vinces and the *swadeshi* movement.

February, says that since Sir John Hewett's speech at Nainital, the police of the United Provinces have been giving out that those who will buy *swadeshi* articles will incur the displeasure of the authorities. We do not, however, think that events such as have occurred in Eastern Bengal can be repeated in the United Provinces so long as Sir John Hewett will be at the helm of its administration.

135. A correspondent of the *Soltan* [Calcutta] of the 7th February writes as follows:—

SOLTAN,  
Feb. 7th, 1908.

The *Mihir-o-Sudhakar*.

The *Mihir-o-Sudhakar* is considered as an organ of the Musalman community. But instead of doing any service to this community, this newspaper has, by its scurrility, scandal-mongering and shameful writings, done immense harm to it by creating a schism in its body.

In connection with the *swadeshi* movement, the *Mihir-o-Sudhakar* incited the Musalmans against the Hindus and thus created a serious friction between the two communities. We do not mean to say that the two communities never had any strained feeling between themselves. There can, in fact, be no doubt that owing to the superiority of the Hindus to their Musalman neighbours in wealth, education and social position, the latter used to be looked down upon by the former. But the Hindus never entertained a feeling of hostility against the Musalman community in general. There is a world of difference between viewing with contempt and viewing with enmity. Many Musalmans of high birth look down upon this co religionists of low birth. Indeed, this mental condition created by inequality in social status is shared in by members of all communities of men. It is because the *Mihir-o-Sudhakar* incited the Musalmans against the Hindus that the latter's feeling of contempt for the former changed into a feeling of enmity. The *Mihir-o-Sudhakar's* insinuations made many Musalmans think that while the Hindus were a disloyal and seditious people, they were attached and loyal to the British *raj*, that the Government was bent on punishing the Hindus somehow or other, that the Musalmans enjoyed immunity from punishment for any offence that they might commit and that the Government would give them the stars of the sky and dance after placing them on its head. Carried away by such ideas, the short-sighted Musalmans began to use their whole strength against the Hindus and the *swadeshi* movement. This gradually made the Hindus resolve on taking revenge on the Musalmans, and, for this purpose, they created a number of riots, etc., in different parts of the country and had Musalmans arrested by the police in connection with them. To escape from this difficulty the arrested Musalmans gave everything they possessed to the police, but according to the eternal practice of the latter, they took all the money and then sent up the prisoners for trial. The prisoners were, however, told that as the Government was on their side they would be let off without any punishment the moment they would appear in Court. It is rumoured that the police got 50,000 rupees in connection with the Ekdala riot in Rajshahi. From this it can be easily surmised what large sums of money the police got as illegal gratification at Comilla, Magra, Jamalpur, Dewanganj, Bakshiganj, Sherpur, Sirajganj, Dhukaria, Nalka, Rajshahi, Kishorhat and other places. But the result of it was that the Musalmans had to spend money again in law-courts and were finally sent to jail for two or three years each.

The total number of the Musalmans who have thus been sent to jail from all parts of Bengal will not, most probably, be short of one thousand. Even the houses they lived in have been sold off. Of their wives and children, some have been killed and some driven to foreign places by hunger and want of shelter. This is not all. Hindu zamindars and Mahajans have, by bringing civil suits against them for arrears of rent and debts of money, had everything they possessed sold off. Even such Musalmans as were not under criminal arrest are being gradually ruined by Hindu zamindars and Mahajans by means of civil suits. Arrangements were made to ruin even the Nawab of Dacca. But Government has saved him by granting him a loan and placing his Zamindari under the Court of Wards. By far the largest majority of Bengal Musalmans



are tenants under Hindu zamindars and all Musalmans are indebted to Hindu mahajans. For the Hindu zamindars and mahajans, therefore, it is very easy to oppress and punish the Musalmans, and when they have come to understand that the latter are strongly opposed to them and the *swadeshi* movement, it is quite natural that they should try to wreak vengeance on their opponents. It is for the readers now to judge whether the *Mihir-o-Sudhakar* is not responsible for all this. This paper has, more than once, admitted with pride that it is mainly through its efforts that the Musalmans have been ranked against the Hindus and the *swadeshi* movement. It has admitted also that in revenge the Hindus are having recourse to all sorts of artifices to put the Musalmans in jail and punish them in other ways. It must, therefore, be admitted by the *Mihir-o-Sudhakar* itself that all the miseries and sufferings to which the Musalmans have been subjected owing to their dispute with the Hindus, are indirectly all its doing.

**SOLTAN,**  
Feb. 7th 1906.

136. The *Soltan* [Calcutta] of the 7th February says that for the advancement of the Musalman community it is absolutely necessary that the Musalmans should have banks of their own and refrain from borrowing money from non-Musalmans. It is also necessary that all disputes amongst them should be settled by arbitration. The Hindus are trying head and heart for this, and the Musalmans should follow their example by creating arbitration committees for themselves, each committee having jurisdiction over four or five adjoining villages. The editor of the *Soltan* has himself had such a committee formed in his native village and its neighbourhood.

Suggestions for the improvement of the Mussulman community.

**BANGAVASI,**  
Feb. 8th, 1907.

Indians in the Transvaal.

137. The *Bangavasi* [Calcutta] of the 8th February in referring to the recent settlement of the Indian question in the Transvaal remarks:—The British Government must have given a hint to the Transvaal Administration to climb down. Indians in India should show the firmness, sincerity, unflinching zeal and unity in self-defence that their brethren in the Transvaal have.

**BANGAVASI,**  
Feb. 9th, 1908.

The grievances of Orissa.

138. The *Bangavasi* [Calcutta] of the 8th February refers to the circulation amongst members of Parliament of a pamphlet by Mr. M. S. Das, C.I.E., of Cuttack, dealing with the grievances of the Uriyas, and then speaking in detail of some of the grievances set out, remarks:—

Do not the authorities understand even now that there is a limit to the patience of the governed?

**BANGAVASI,**  
Feb. 9th, 1908.

Mr. Gordon Milburn on the Transvaal Indian question.

139. The fact that the Rev. R. Gordon Milburn wrote lately to the *Statesman*, protesting against the treatment being meted out to Indians in the Transvaal, makes the *Bangavasi* [Calcutta] of the 8th February remark:—

Europeans themselves are now cut to the quick at the conduct of the other Europeans. This is a new sight in this country and it is a proof that even God himself is hurt to see this terrible oppression on innocent men.

**BANKURA DARPAN,**  
Feb. 8th, 1908.

Mr. Justice Geidt.

140. The *Bankura Darpan* [Bankura] of the 8th February learns that Mr. Justice Geidt goes home on leave in the ensuing summer season and speaks highly of him as a judge.

**BASUMATI,**  
Feb. 8th, 1908.

Maulvi Liakut Hossein.

141. The *Basumati* [Calcutta] of the 8th February has an article under the heading "*Belati Kazi and swadeshi Maulvi*" in which the editor says that there can be no doubt that the old Maulvi Liakut Hosain will end his days in prison. He was not guilty of sedition, but he was patriotic, and to be patriotic is to be guilty of sedition in these days. So this barbarous punishment need not surprise anybody. It has been proved beyond cavil that the Maulvi is a true and sincere patriot. The *Bengalee* newspaper says that his character stands high in the estimation of his countrymen and that Government should abandon the cases that are still pending against him. But there is no reason to hope that Government will do anything of the kind. The path of the patriot is not strewn with flowers and the crown of flowers does not adorn his head. The Maulvi knows all this and nothing will damp his indomitable spirit. Considering the line of action Government has taken there is no ground for hoping that it will do anything to save the Maulvi.



142. Referring to the report that Sir Lancelot Hare will shortly go on leave on medical advice the *Basumati* [Calcutta] of the 8th February says that in this degenerate

Sir Lancelot Hare's health.

*BASUMATI*,  
Feb. 8th, 1908.

*Kalijuga* (iron age) blessings are not fulfilled, otherwise, Sir Lancelot would never have lost his health as His Honour had already earned so many blessings from the people of Eastern Bengal! Sir Lancelot will go, no doubt, but the policy will remain, so there need not be any disappointment in any quarter.

143. The *Birbhum Varta* [Birbhum] of the 8th February says that the selection of the exhibitors deserving of reward at the Suri Industrial Exhibition, is being done in a most ridiculous fashion. How can people who

The distribution of prizes at the Suri Industrial Exhibition.

*BIRBHUM VARTA*,  
Feb. 8th, 1908.

have no special knowledge of the exhibited articles be qualified to make the award of prizes properly? The attention of the authorities of the exhibition is drawn to the matter.

144. Apropos of the question asked in the last sitting of the Bengal Council by the Hon'ble Babu Deva Prasad Sarbadhikari, regarding the *Ardhoday Yog* volunteers, the *Daily Hitavadi* [Calcutta] of the 10th

The *Yog* volunteers in the Legislative Council.

*DAILY HITAVADI*,  
Feb. 8th, 1908.

February writes:—

It is these volunteers whom the *Englishman* was never tired of holding up to obloquy, whom all East Bengal Europeans from the Lieutenant-Governor downwards have persecuted and continue persecuting, and who because they have assisted in spreading the *swadeshi* have become veritable eye-sores to all Europeans generally. The police also look on these volunteers with eyes of suspicion. But we knew from the beginning that these volunteers would never break the peace. These volunteers have it for their aim to promote the genuine welfare of the country by all means (e.g., by improving agriculture, promoting the use of indigenous goods, preventing police illegalities, oppression by the strong, and defending the honour of the women). And in order to discharge these duties, and do all this service, strength of physique is needed. Their ordinary malaria stricken frames are too weak for the purpose. This accounts for the establishment of *akhara*s (gymnasias) in the various villages, with the instruction in boxing and *lathi*-playing which is their concomitant. The *Ardhoday Yog* has now taught even Government and the Anglo-Indian press how these volunteers can labour for the national welfare.

145. The *Hindusthan* [Calcutta] of the 8th February writes:—

The good result of the Congress split.

The good that has come out of the Congress imbroglio is that a party has become very violent on account of the evil policy pursued by the British

*HINDUSTHAN*,  
Feb. 8th, 1908.

Government, and of its misdeeds such as the breaking of promises, etc. If the Government does not mend its ways this strong party will become stronger still, and will perhaps give more trouble to the Government. Impartial Englishmen have understood this, and that is why the affairs of India now command the attention of the British public more than they used to do before. For the present there is no hope of Parliament doing any good to India, for there the policy of draining the people, which is pursued by Indian officials, is upheld by the members. If, however, the extremists give up quarrelling with the Moderates and join them in this constitutional fight against the Government, they (the extremists) will do a real service to the country.

146. The *Howrah Hitaishi* [Howrah] of the 8th February publishes a poem in which it describes how a Brahmin

A *swadeshi* vision.

*HOWRAH HITAIISHI*,  
Feb. 8th, 1908.

woman, who came Calcutta to bathe in the Ganges at the *Ardhoday Yoga* related just before she expired on the banks of the sacred river, a dream which she had in which the goddess *Ganga* appeared and exhorted her to publish the mandate of the goddess that whoever would bathe in the Ganges with *belati* clothes on, or eat the unclean foreign salt or sugar or offer these articles to the gods would be guilty of the gravest sin and would incur the severest displeasure of the deity who would inflict upon such people the highest penalties.

147. Maulvi Golam Hossein writes as follows in the *Howrah Hitaishi* [Howrah] of the 8th February:—

The letter of a Muhammadan.

*HOWRAH HITAIISHI*,  
Feb. 8th, 1908.

Brothers, I have observed during a year that quarrels have begun to take place between us and the Hindus; but I see no



reason for the same. The highest teaching of the Koran is "one's own country and one's own religion." Which of these are we following in doing this? Our own country is now India and our own religion is Islam. How are we serving our country or our religion? The majority of Indians are Hindus, and our numbers too are large. Can we still say that we shall drive away all the Hindus and reign (in India)? As we cannot do that, why then, should we quarrel with them? Most people among us, especially the artisans, feel how the *swadeshi* movement has benefited them. We want to keep our wealth in our own country,—is there any sinister motive in this? We want to be united and help one another,—is there, again, any possibility of any evil coming out of it? We have disregarded the work of protecting our own country and made it over to strangers; we are quarrelling among ourselves and are thereby insulting our country. I cannot tell if there is anything more disgraceful than this.

Our own religion we are observing too well, surely. We have publicly eaten salt and sugar which are refined with the blood of swine and other animals and bone ash. We are zealous in carrying on trade with their articles. Where, then, is our religion?

We have grown poor by purchasing foreign articles and are spoiling our health by working night and day to maintain our families by purchasing these articles at a high price. What have we? We have no riches, no strength, no religion, which is the highest possession. And yet we are trying our best to support that which has worked our ruin. Have we no eyes? Have we no thinking power?

HOWRAH HITAIISHI,  
Feb. 8th, 1908.

148. Referring to the speech delivered by Mr. Morley in Parliament on Mr. Rutherford's motion of amendment, the *Hawrah Hitaishi* [Howrah] of the 8th February writes:—

The arbiter of the destinies of India has, at every step, allowed oppression, injustice and lawlessness to prevail in the country unchecked; and yet he has not refrained from pretending sympathy, friendship and good-will for the Indians. But he has no opportunity either to understand or reflect that such conduct has only served to expose him to greater hatred and ridicule. Our ears have got accustomed to the sweet notes of the *murali* (flute) of Mr. Morley. We declare it unhesitatingly that we can have no faith in the reform proposals of the Government of India and the Secretary of State and in their profession of friendship, sympathy and good-will. It is no longer a secret to us that they are repeatedly deceiving us and mean to perpetuate a despotic policy in India. We have suffered much; we have waited long, and if necessary prepared to suffer more. But on this occasion, we have taken to the path of self-help and trying to carry our purpose thereby. Nothing will dissuade us from this course. If we can work with unity, what power or right has Morley, Minto, & Co, to deprive us of our birth-right?

JAGARAN,  
Feb. 8th, 1908.

149. The *Jagaran* [Bagerhat] of the 9th February in noticing how the *Sanjivani* lately declared that the Partition of Bengal would soon be undone, remarks that while it would be most lucky for the Bengalis if this statement should prove true, it is to be hoped that partition or no partition the Bengalis would adhere unflinchingly to the *swadeshi* and service of their native land.

NAYAK,  
Feb. 8th, 1908.

150. The following is a full translation of an article under the heading *Desha-matrika Puja* (i.e., the worship of the Mother, the country), which appears in the *Nayak* [Calcutta] of the 8th February:—

The process of worship or devotion is every severe indeed. With a garland of human heads and with a formidable face, Kali is standing on Siva, represented as a corpse. Our mother has hair dishevelled (and) her tongue hanging out (and she) is dancing a war-dance; by the terrible strokes of the mother's sword *Asuras* (i.e., demons) are being destroyed by tens of thousands. This mother shall have to be worshipped (propitiated). Our mother lives in a cremation-ground and is of a black body. We shall have to (burn into ashes?) all our evil inclinations and to purify our hearts with the ashes of that funeral pyre;



we shall have to forget our ourselves and to take refuge under her who quells fear; we shall have to give our heart's blood as *padya*\* (i.e., water for washing the feet) and *arghya*\* (i.e., offering of rice, *doob* grass, flowers, sandal paste, etc.) Then the Mother will be pro-

\*The Hindus accord welcome to their gods and high personages by offering these things.

pitiated, then the Mother will raise her hand to grant us freedom from fear. Will you be able to perform this severe worship?

Perhaps you will be able (to do so). Whose heart is not glad to see the sweet dawn after the fatal (black) night? Those who are famous as the sons of

(1) The commander of the Kuru army in the Kurukshetra war described in the Mahabharata.

(2) Partha (i.e., Arjuna) was the third of the Pandava brothers, and the commander of the Pandava army during the Kurukshetra war.

(3) A pious king who was the father of Sita (Ram's consort.)

(4) A celebrated Hindu hermit and sage.

Aryans (—) a race by being born in which Rama, Krishna, Bhishma (1), Partha (2), Janaka (3), and Viswamitra (4), have made the world glorious (worthy of praise) (—) is it possible that being born in such a race, you will not be able to worship the Mother? It is because it is not possible that we see new ideas and new sights in India. Who does not feel pleased to see that the people of that country, which was the field of the demon's oppression

and was for a long time bound in the strong chains of dependence, have given up their self-importance and have devoted their body and soul to the cause of the country's welfare? The scenes that were witnessed during the *Ardhodaya Yoga* charmed everybody, whether friend or foe.

Bands of youthful volunteers devoted themselves to the service of the pilgrims. Forgetting their self-pride and the pride of caste, family, etc., these (volunteers) minded the serving of the common people. They laboured untiringly to remove the fatigue and trouble of the pilgrims and to save them from danger. Who has initiated them into this great mission? By being initiated into what principle did they devote their mind and soul to the service of others, regardless of (literally, casting no glance upon) their own ease and comfort? They did not devote themselves to this great mission for the greed of money or in the hope of earning fame. It is at the call and by the order of her, at whose call the Sumeru mountain shakes, the sea is dried up, the desert is converted into an ocean, the golden earth becomes a cremation-ground, which cremation-ground, again, is converted into an *Amaravati* (i.e., Elysium; literally, the place where gods dwell), that this new and charming scene has taken place in India. Proofs are being obtained of our gradually advancing in the path of our pursuit, and of having learnt to know the Mother as mother. We have understood that the Mother's seat will not be moved, and Siva, who is under her feet, will not give up the form of a corpse, unless we can rip our breast open and offer up streams of blood to the lotus-like feet of the Mother. We are learning to burn selfishness, self-pride, etc., to ashes in order that the Mother may dance in our heart for ever; and that is why there is being a possibility of obtaining nectar as the result of the Mother's worship.

Do not be moved, do not forget yourselves by being elated with joy. This is but the beginning (literally, purifying the seat), all (the rites of) the

All this of worship begin with the purification of the seat on which the worshipper sits.

*puja* (i.e., worship) still remains (to be traversed). When you will find that, following you, the thirty crores of men and women of India have devoted themselves to (literally, sunk into) the worship of

the Mother, and like mad men, are all of them saying in one voice:—

"That goddess who is present in all the creatures in the form of the Mother," when you will see that the land of India is dyed and sanctified with the blood of demons, and the Mother herself has appeared on the battle-field taking her children in her lap, then you will understand that your worship is finished, (and) that you have been able to get the desired boon.

Fie on the birth of him who, being a son, has not worshipped the Mother! Those are unfortunate who for the sake of stopping the tears of the poor Mother grudge to give the go by to worldly pleasures, who are not tired of suffering trouble and pain, who are unbroken in their zeal in spite of hundreds and thousands of persecutions, and who have advanced to receive the thunderbolt on their breasts with the object of encouraging their brethren, who are lagging behind. When their words, which are full of ardour and spirit, enter into our ears, when we see their fearlessness and noble courage, (when) we find them



willingly giving up wealth and happiness and suffering endless kinds of trouble for their own country, then the current of blood flows with the rapidity of lightning in the veins even of timid cowards, then we consider our birth as successful by (hearing) the words "*Bande Mataram*," from which nectar flows; we (then) think that, that soil, on which the dust of the feet of these gods has fallen, is fortunate (—) is more hallowed than the dust of sacred shrines.

Everyone knows that the water in the river of life is not lasting. You or I, none of us, have been born with immortal life. The fall of one (and) the rise of another, (this is) the universal rule which is sure to come into operation. You can to-day suppress the weak child by means of wealth or brute force, but the weak (person) will not for ever remain with his head bowed down. You will also become one day overcome by the palsy caused by old age. Then perhaps the weak child will become a strong youth and will be able to bring you under his feet. As everything in the mortal world is changing, why should you remain dependent on others like an inert object? Even a corpse gains the energy of life if meditation is performed while sitting upon it (the reference is to certain rites which the class of devotees, known as *Tantrics*, perform while sitting upon a corpse). Like a petty bauble in the limitless sea of time you will get mixed up (no one knows) where. If you know this for certain, why are you not girding up your loins in order to establish the glory of the mother and to remove the mother's tears? It is but sure that you will have to die, then why do you not die a worthy death? Why not die after becoming a celebrity in the country (lit., after becoming somebody in the country and among ten men)? Then at your death trumpets will be sounded in heaven, the ladies of heaven will shower flowers, and you will be able to live for ever in the blessed regions as endless and deathless (beings).

151. The *Nayak* [Calcutta] of the 8th February 1903 writes:—

NAYAK,  
Feb. 8th, 1903.

The British public and Indian affairs.

Most of the people of England are generous and just, and it must be admitted that it is wrong to judge, of their character after the standard of the haughty, mean-minded Anglo-Indians who are antagonistic to the people of this country. The Englishman of England can do everything good so long as it does not clash with his own interests, but he is never ready to give up his own interests. India has given England wealth, honour, health, and prosperity. Thinking the Englishman to be a god, the Indian gave him all power of Government, and busied himself with his own household affairs. This indifference of the subjects towards the Government of their own country and their backwardness in Western culture and civilization, made the Englishman more and more despotic, and he took this indifference for their weakness and inferiority. The Indian has now awakened. This misbehaviour of strong, crooked and narrow-minded Anglo-Indians has exceeded the bounds of the Indian's patience. The people of England have been brought to their senses by finding that new India is shaking off its laugour like a lion roused from sleep, and by seeing the signs of life in people who had so long been lying as insensible and inert things. The attempts that are being made by mean-minded Indian officials to deceive the people of England are known to all. Everybody knows about the deportations without trial, the sentences of rigorous imprisonment awarded for taking part in the *swadeshi* agitation, and the unspeakable persecution of volunteers and popular leaders. The British public, however, is now anxious to find out the means of satisfying the Indians, of removing their wants and grievances. The far-seeing statesmen of England have fully realised the danger that there is likely to be if the Indians are not contented; and that is why several proposals are being made in the Parliament for carrying out reforms in India, and many influential members, such as Dr. Rutherford and others have taken up the matter in right earnest. The questions they recently put before the Parliament and Mr. Morley's replies thereto clearly prove that Englishmen do not wish to be indifferent to Indian affairs any more. It must be admitted that the awakening of India is alone responsible for this. While, however, the British public is anxious to remove the wants and grievances of Indians, the officials out here in India are proposing to Govern India by brute force. These men whose ancestors were barbers, washermen or shoemakers, and who did not use to be admitted even to the middle class in their own society, are now placed in high posts in the Government, and have, therefore,



become arrogant and defiant of all the world. These people feed themselves with the wealth of Indians, and are yet so mean, sinful and ungrateful that they are even anxious to place thorns in the path of the Indians' progress. Indians are their eyesores. These mean creatures behave with the Indians like beasts, give them severe punishments for petty offences, and show the greatest cruelty when awarding sentences. The number of such Anglo-Indians is not very small, and great mischiefs are done by their imprudence.

152. The *Nayak* [Calcutta] of the 8th February has an article under the heading "Is the Englishman a demon or a man?" of which the following is a full translation:—

NAYAK,  
Feb. 8th, 1900

It is not a long time now—about twenty-five or thirty years ago—when Indians had no cause for asking this question, nor had they the occasion for doing so. Before that the Englishman was to the Indian a god to be worshipped—the Englishman was the living idol of the Indian's worship—the Englishman was, in the Indian's eyes, as the highest ideal to be imitated. In this country in those days even old men, when they saw an Englishman, used to *salaam* him by bowing their heads; youths used to consider the evil habits of the Englishman as good ones; boys used to get frightened at seeing a *sahib*; women, if they had to describe anybody's beauty, used to compare it with the beauty of *sahibs*. In fact, the *sahib* was then an object to be revered. The fashion of the dress that *sahibs* wore, the way in which *sahibs* ate and what they ate, the manner in which *sahibs* walked, danced, laughed, coughed, (and) sneezed came to be, in the old times, models to the people of this country. Bengalis then began to change the meaningful names they had in the days of their fathers, and to take up such names as would make people unable to know Bengalis as such. Then *Banerjee* was substituted for *Barujya*, *Pellit* for *Palit*, *Tagore* for *Thakur*, *Lagin* for *Nagen*, (and) *Dwarkin* for *Dwarikanath*. Indeed the Englishman then came to be beautiful in every limb. In those days the fondness for the language of the English became so great, that many parents began to make their boys learn English, Latin, Greek, etc., at once, instead of teaching them their mother language, fearing lest, by the boys learning Bengali or Sanskrit, there might be any risk or obstacle to their English education. As a result, India, and especially the province of Bengal, became full of English habits and manners. The Englishman was not then considered simply to be the ruler of the land. The Englishman was then the protector of peace and giver of punishment. The Englishman was then our master, preceptor, and professor and was our teacher in everything. At that time if there was a scarcity of food or money, if lakhs and lakhs of men and women were removed from the world by famines upon famines, and even if pestilence after pestilence came and depopulated entire provinces and villages, the people of this country did not let the thought enter into their minds that the Englishman was the root of all these mischiefs to the country. Then the people of Bengal, worn out by miseries and troubles, used to blame their own luck, to blame God, and to blame themselves. That was a day and this is a day. There are now many such educated men, uneducated men, boys, youths, old people, men and women in this country who have got the cause and the occasion for asking the question "Is the Englishman a demon or a man?" What is the cause of this downfall? How has the Englishman now become a demon from a god?

We say that there has not been as bad a downfall of the Englishman as we think it to be. We used to think the Englishman to be a god and not a man, and it is this erroneous belief which has been at the root of the Englishman's downfall. The Englishman was at no time a god, nor is he so to-day. The Englishman was a man, and he is also a man now. It is an error on our part to give him the name of demon. The Englishman was before made of flesh and blood, and was sometimes generous, sometimes ungenerous, sometimes selfish, and sometimes self-sacrificing; and he is the same now also. But there is this much of difference that is seen, that the Englishman used to be worshipped before with sixteen kinds of offerings\* and now that same Englishman has to struggle for the purpose of protecting his own interests, and in order to protect these interests the Englishman

\* The most perfect form of worship is performed with sixteen kinds of offerings.



has now also to become sometimes generous and sometimes ungenerous. A man cannot be called a demon if he protects his own interests. A contest is inevitable in the world, if everyone has to protect his own interests. We were blind and forgot ourselves, and that is why we have so long been worshipping the Englishman, thinking him to be a god.

On the other hand, we should also consider in what light the Englishman used to take us. The Englishman never took us to be his worshippers, for he knew that he was not deserving of worship. The Englishman could not think us to be his worshippers because he knew full well that he was neither a god nor an object of worship. But then what is it that the Englishman knew us to be? The Englishman may, by virtue of his generosity, admit it or not, but we know that he took us as creatures inferior even to men. He used to consider us as willing slaves. Being a man, the Englishman cannot believe that the nation which thirty or forty years ago used to be considered by the Englishman to be creatures inferior to men, and which was, as it were, the incarnation of flattery and slavery, can within this short period of time become the equal of the Englishman; and it is because the Englishman cannot believe this that he has engaged himself in a struggle with us. The feelings of kindness, charity and generosity are alive in the Englishman's mind as much as they are in the minds of others, but he refuses to make good use of these virtues simply because he is wanting in that belief. There is this struggle, this quarrel, this contest; and that is why there has now been an opportunity for asking this question. The day on which we shall be able to prove to you, Englishman, that you are making a mistake, that you are making a mistake by even now thinking us as creatures inferior to men, on that very day our struggle will, in a way, come to an end, the illusion will be removed from our eyes, and we shall be able to see that the Englishman is neither a god, nor a demon, but a man made of flesh and blood, who is (both) selfish and self-sacrificing, sometimes generous and sometimes ungenerous.

PALLIVARTA,  
Feb. 8th, 1908.

153. Commenting on the condition of the Indians, the *Pallivarta* [Bongong] of the 8th February says that there is hardly any other people on the face of the earth

so helpless and in so sad a plight as the three hundred millions of Indians are. The right of sending their representatives to Parliament has been granted to the people of all countries. The British Parliament represents the British people. But what a sad and miserable state of affairs it must be that the citizens of the vast Indian Empire are not allowed the privilege of sending their representatives to that body. But the Councils are so constituted that in cases of differences of opinion, the Government element predominates. Sufficient proof of this has been found at the time of the passing of the partition of Bengal, and the Seditious Meetings Act. Such are the rights of the Indians in the management of their state affairs!

No other form of Government is better than the system of self-government. The absence of the voice of the people in the affairs of the state has produced many evil effects. The question now is how to acquire this right? The late Bankim Chandra Chatterji spoke of two different ways in the domain of politics, the one being of the dog-type, and the other of the bull-type. The former is the policy of the beggar, the latter of the man conscious of his own strength. Twenty-three sessions of the Congress having proved the futility of the former, there is now but the other path to follow.

SANDHYA,  
Feb. 8th, 1908.

154. Referring to the proposal of making the Maharaja of Darbhanga a fellow of the Calcutta University, the *Sandhya* [Calcutta] of the 8th February asks whether this would be glory to the University or to the Maharaja.

SANDHYA,  
Feb. 8th, 1908.

155. The *Sandhya* [Calcutta] of the 8th February has a long article on the *swaraj* movement in the course of which it goes on to show that the interests of the English and

Which way to go?

those of the Indian clash against each other. The Englishman seeks his own interest and cares not for that of the Indian, who is thus driven to take up an attitude of hostility. The Indian has, up till now, confined his efforts of bettering his condition to prayers and petitions, as he had faith in the generosity and good sense of the Englishman. But now he has lost that faith. Two parties have now arisen, one of which wants to carry on the agitation still, while the other party thinks that it is mere waste of energy to do so. The latter now



wants to appeal to the people. So the question naturally asked by an Indian at the juncture is, what way to go or which party to follow?

156. Speaking of the opening of a charitable hospital at Tarkeswar erected by Satish Chandra Gir, the *Sandhya* [Calcutta] of the 8th February asks what earthly reason there was to invite a descendant of John Bull, Mr. S. L. Maddox, Commissioner of Burdwan, to a holy shrine of the Hindus on the occasion of opening a hospital founded with the temple funds.

SANDHYA,  
Feb. 8th, 1908.

157. The *Sonar Bharat* [Howrah] of the 8th February publishes a long article written by the late Yogendranath Vidya-bhushan in which the writer first puts the question, why the Aryans (Hindus) who conquered the whole of India when their number was only a minute fraction of what it is now and who attained a grand and noble civilisation and were conspicuous for unity, chivalry and patriotism are now weak, degenerate and subject to foreign rule; and then himself answers it by saying that it is want of patriotism and love for members of their own community which have reduced the Hindus to their present miserable condition. While it is the absence of these noble qualities of the heart which has made India so miserable, it is their presence which has made the West so prosperous. England! Give your Indian subjects a liberal education, teach them to devote themselves to the service of their country and fellow-countrymen, teach them to shed their blood for their country, teach them to stand on their own legs just as a father would teach his son, lead them slowly on in the path of independence. Give them independence and self-reliance. It would be the highest glory for you to reinstate the Indians in their former position, and it lies in your power now to do so. And Indians! If you do not follow the glorious examples set by England, France, Italy and America in their struggles for independence and imbibe the noble sentiments of patriotism, fellow-feeling, etc., not even hell will be a fit residence for you. There is no hope for you, even if the achievements of Japan fail to bring you to your senses.

SONAR BHARAT,  
Feb. 8th, 1908.

158. The *Yugantar* [Calcutta] of the 8th February has the following:—

YUGANTAR,  
Feb. 8th, 1908.

*Rama, though dying is not dead.*

"What sort of enmity is this?"—How long does it take for the population of a country to die out wholly in which every day thousands fall into the jaws of death from fever, diarrhoea accompanied by fever, plague and famine? Not (merely) a day or two, but century after century have come round and yet their number is not exhausted. Plague and famine have laid waste entire provinces, and yet these men though dying are not dead. "What kind of enemy is this?"

There is no death in this country. The adherent (literally son) of the eternal religion is not afraid of death. They do not believe in death; they are not dead even though dying. Hence it is that we again sit down to write the *Yugantar*. We shall so write that thousands of sons will with alacrity rush on in search of the nectar. Fellow-countrymen, the great spirit, animated by which those who have gone before have surrendered themselves, has brought into being a life-giving force among this dead people—do not mourn for them. It was for your good that they smilingly embraced danger. So long as you are not roused to single-mindedness in a great national spirit, so long will the *Yugantar* go on dedicating thousands in order to rouse you.

Friends, the honest conduct of the *Kali* (*Yuyi*) still continues. The terrible aspect of oppression has not yet manifested itself. Lawlessness has not yet assumed a very fierce form. Revenge has not yet assumed the form of a tiger eager for human blood. What shall you do then—to whom shall you apply for shelter in that day of trouble? You have absolutely no other means of self-defence except to enter the inner apartments of your homes and fasten the bolts. When the protector turns devourer who shall protect you? You have seen ever so many times,—at Jamalpur, at Mymensingh, at Comilla, at Dacca and at Barisal. You have had it made quite clear to you that if you step out of the narrow bounds of the law, you have to get killed like beasts.



You cannot take up your stand against injustice; you are not allowed to write anything or to say anything.

The helpless poor people of the country will now die in crores upon crores of famine, plague and oppression—you are not at all sorry therefor; what is there then to grieve at in the fact that one or two (literally two or four) persons should go to prison on account of the *Yugantar*? Why should there be any discussions and analyses on that account? What is there of terror or fright therein? A prison is not certainly the home of *Yama* (the Hindu God of death) that we should be afraid of it. In fact when die we must one day, why not see once how it is to die like a hero? Even to die a piece of rope and a water-pot are required. The poor man cannot provide for that

\*In order that a man bent on suicide may suspend the pot full of water from his neck and plunge into the water.

even\*. I thought once of dying in the company of the *Yugantar*. Herein I might possibly find a happy death without any expense. (But) alas! even that was not to be. They settle the account by sentencing (one) only to a few months' imprisonment. Am I then not to die a happy death? Am I then to die a violent death?

I am looking out for death like a coward. I have become anxious to die, I shall die, (but) in what way shall I die—at what time shall I die, questions like these have puzzled me. If die I must die I will. No matter on what day I die, no matter in what way I die, I shall die alone. Several (literally ten) others will come and take up my place. Twenty hands will accomplish my work in an instant's time. Twice seven crores of arms will keep on wielding the rod of justice.

If the laying down of this insignificant body and life in a way which leaves no name or trace behind it lays the foundations of any great event then I shall kill this body without hesitation. I shall dedicate this heart to that sacred work, I shall not shrink.

The destruction of the body (only) is in the work of the gods. I shall not die even though dead. Assuming birth after birth I shall come and repeatedly devote myself to that work. Repeatedly shall I accomplish some measure of the work according to my abilities and (then) I shall die again and be born again until my own religion is not established, until the goddess of prosperity of own country is not rescued again, until the golden Lanka is not reduced to ashes; so long shall I successively be born and die for all eternity.

YUGANTAR.  
Feb. 8th, 1908.

159. The following is a full translation of an article in the *Yugantar* [Calcutta] of the 8th February entitled "Swallow-

Swallowing of the Universe by the *Feringhi*.  
ing of the Universe by the *Feringhi*—

Standing at the turning-point of life and death, the timid Bengali has pulled the bow string with a twang (ready to fight his adversary). Ten years ago there was a day, when acknowledging the behest of religion, the mild Hindu was dealing out universal love to the foreign guest from far distant lands. That is why before he had scarcely reached half-way in the battle of life, the terrified hero throwing aside Arjunlike the *gandib* (name of the bow of Arjuna, the Pandava-hero, here used in the sense of a bow) in his hand cried out "God, save me; do not make me fall away from my right to the (performance of) the disinterested religious duties of my forefathers."

That day has departed—through the blessing of God, the flow-tide has come into the dead (silted up) (channel of the) Ganges to-day. The day on which standing in the witness-box at the Police Court old (clever or experienced) Bipin Chandra told a fierce ruling power to its face—I do not recognise your government. I shall not acknowledge the superiority of any power to the behests of my (sense of) justice discrimination of duty and of my self, that was the day of the real auspicious national awakening of Bengal. Bhupendra Nath declared "I have done what I have conceived to be my duty to my country. You are the ruler (of the country), I am aware that your uplifted rod of punishment will punish me cruelly. But I am prepared to suffer even life-long oppression for the sake of the country, for the sake of the Mother." The other day Leakut, Durga Mohan and Baikuntha also proudly declared "We have done our duty, we are not afraid of anybody in the universe therefor." Bhupendra Nath has gone to gola in seeking to render service to the Mother. Durga Mohan and Baikuntha Chandra have got tied in fetters in seeking to do their duty, while Leakut has been rotting in prison. Bipin



Chandra got punished because he acknowledged the behests of justice and religion—who after seeing and hearing (all) this shall not admit that at last the strong individuality of the masses viewed as consisting of separate units, as well as the strength of the Motherhood have been established over a terrified ruling power? A fifteen-year old lad, knowing the consequences, told the angry Magistrate to his face, like (an embodiment of) undismayed Rajput strength—"I struck that red-faced one with my own hands"—does this indicate any small measure of courage. Who has to-day revived the race,

\*The religious formula sacred to an individual.

which carrying the seeds of a servitude extending over a century and a half in its breasts, was about to lose its manliness, by whispering the *ishta-mantra*\* into its ears? Let the ghosts of Nero, Caligula, Vitellius or Jeffreys(?) wander about and proclaim the proper answer to this (query) in every Indian home!

When coming to this country in the garb of a merchant carrying merchandise, the *Feringhi* begged for a pin-point of land; the Indian, kind to the guests (as he is), did not refuse him. When, immediately after, while undoing the secret lid of the trunk, and bringing out ball and powder instead of merchandise the traitor loudly cried out—Move aside you, we shall rule this country—even then, the independent Nawab affectionately summoned him to his presence and made over his own throne to him. What has befallen the country as a sequel thereto need not be told afresh to-day. The English have in disregard of justice shed on this soil of India the blood of the Brahmin who was the highest *guru* [preceptor] deserving of worship by the Hindus. Like barbarous robbers, the English have harassed a hundred times the Begum who is always deserving of being bowed to by the Musalman race,—the English have looted everything from the cultivator who was adding to the prosperity of the country by giving to it the drops of the blood of his body,—the English have deprived the ruler of his throne who without swerving from the path of justice used to protect his people! These are facts of history, the history of the past even now spreads the stigma of the English to distant lands.

There is a limit to patience, there is a limit (literally measure) to oppression also. In spite of having suffered oppression for such a long period, and destitution for so many years, we could not distrust the justice and the righteousness of the English. Men like Ripon, Canning and Peacock were then the charioteers of India. At the present time in the huge universal form of the same race, swallowing of the universe by Curzon, Fuller, Denzil, Buller, Clarke and Kingsford has manifested itself. Verily like Arjuna we see:—

They are hastily entering your terrible mouths looking formidable with teeth. Some with their heads crushed are seen stuck in the interstices of the teeth. (The sloka is taken from the Bhagavad Gita describing the sights seen by Arjuna in the manifestation of the universe by Sri Krishna. Arjuna found that all the assembled hosts in the field of battle were entering the mouth of Krishna. This sight was meant as a prevision of the fate that awaited them).

Hence, it is that, in order to defend himself, the Bengali, proud with the intoxication of an awakened spirit, has to-day pulled the string of his bow with a twang!

Englishmen, you have sat on the seat of Kings. Through an infatuation of your own intelligence, you are about to lose that ruling power, the irresistible influence of which kept your glory unimpaired. Forgetting the serious responsibility of a ruler, violating the dignity of seats of justice, you have now become intoxicated with the duties of petty (literally small-souled) traders. It is at a hint from you that your missionaries dropping the Bible have taken up the weighing-rod,—it is at your instigation that your followers have set about demolishing the cultivator's *gola* (rice-store)—it is under the shelter of your duties as rulers that the hungry cry of cruel harassment has begun to go up from the foot of the platforms of justice! You asked for the blood of infants—(and) having ruptured his body, Sushil has brought that forth; you wanted to wield the royal red over righteousness (and) you have got it wielded by having ground the worn out bones of old Bipin Chandra; you wanted to show the dance of evil (departed) spirits in the temple of worship—you played that game for three days at Beadon Square. What next? Even after (all) this, the limits of your



swallowing have not shortened. Interfering with the chastity of the respectable Hindu females of the sacred land of Aryavarta, you have shown a demoniac frantic dance at Jamalpur—you were about to insult the race of matrons (literally mothers) at Giridih! Alas fool, you can see with your eyes the Sudarsan discus of the Hindu gods faced with (pieces) of thunderbolt!

The insensible has today given the response of the sensible. The hero Lakshman\* wounded by the shaft has been aroused after smelling the *Vishalyakarani*. A cataclysmic fire will be kindled in one province after another as the result of a fearful clash between a blind ruling power and a proud power of the masses.

Again with the all-devouring gape with which you have, like a *rakshasa*, become frantic at Mymensingh—open, open that mouth wider still—(so that) the three hundred millions of us Indians may enter into your stomach and come out again three hundred millions (of beings) animated, like leeches, by sucking your own blood!

DAILY HITAVADI,  
Feb. 9th, 1908.

160. A correspondent of the *Daily Hitavadi* [Calcutta] of the 9th February writes as follows about the Kushtea Industrial Exhibition:—

The Kushtea Exhibition.

The Exhibition is not an exhibition of industry or of art, but really is an exhibition of pleasures and festivities—of the power of the Deputy Babu. Considering the high prices of food stuffs, so much money should never have been thrown away.

The Subdivisional Officer issued notices to all panchayets within his jurisdiction to collect money. The manner in which the panchayets collected money from the poor raiyats can easily be imagined.

Extensive arrangements have been made for amusements to please the Divisional Commissioner, the District Magistrate and other European officials. But very few articles for show have come to the Exhibition. *Belati* cloth has been made use of and *Bande Mataram* has been proscribed. So many people are contemplating to boycott the Exhibition.

DAILY HITAVADI,  
Feb. 9th, 1908.

161. Referring to Lord Elgin's speech in reply to Lord Curzon on the question of the Transvaal Indians the *Daily Hitavadi* [Calcutta] of the 9th February writes:—

Lord Elgin's speech on the condition of the Transvaal Indians.

Lord Elgin could never have said what he actually said if the Transvaal Indians had not shown uncommon courage, patience and self-respect. It need scarcely be said, therefore, whence came all this generosity of the Imperial Government. The grievances of the Transvaal Indians have been redressed, no doubt; but the tame attitude which the Imperial Government assumed in this connection is very disappointing.

JAGARAN,  
Feb. 9th, 1908.

162. The *Jagaran* (Bagerhat) of the 9th February writes that oppression on oppression is being committed and yet we keep on hoping that appeal to the Governor-General or to the Lieutenant Governor will secure redress. Has any redress been yet obtained by that means? Why then this vain hope? Our lot is to suffer oppression—so let us go on suffering. What is the good of crying in the wilderness?

DAILY HITAVADI,  
Feb. 10th, 1908.

163. Lord Curzon's recent denunciation of the Anglo-Russian Convention is ascribed by the *Daily Hitavadi* [Calcutta] of the 10th February to a desire on His Lordship's part to win back the popularity with the British public which the arrogance, pride and short-sightedness which characterised his rule in India, made him lose, by espousing the cause of the British merchant in Persia.

Lord Curzon and the Anglo-Russian Convention.

DAILY HITAVADI,  
Feb. 10th, 1908.

164. The *Daily Hitavadi* [Calcutta] 10th February, publishes a reproduction of Mr. Nevenson's recent letter on the Partition and referring to that portion of it which points out that the Hindus and Musalmans of Bengal are one in all save religion, and that Lord Curzon partitioned the Province in order to weaken the Bengalis, remarks that these views are identical with those expressed by the vernacular papers and yet they did not command acceptance from Government in time.

Mr. Nevenson on Partition.



165. Commenting on the observations by the Governors of Madras and Bombay that the extreme opinion expressed by a section of the vernacular press was doing great harm by creating a breach between the rulers and the ruled, and between the Europeans and Indians, the *Dainik Chandrika* [Calcutta] of the 10th February remarks that a much greater mischief is being done by those officials who hold extreme views of an opposite kind, as well as by certain Anglo-Indian newspapers of which the *Englishman* is one. This fact is proved from the affairs in East Bengal and the Punjab.

DAINIK CHANDRIKA,  
Feb. 10th, 1908.

The Extremist Press.

166. A correspondent of the *Medini Landhavi* [Midnapore] of the 10th February writes a long article on the usefulness of Co-operative Credit Societies and says that recently three such societies have been established in the Midnapore district, besides the one which was established two and-a-half years ago.

Co-operative Credit Societies in the Midnapore district.

MEDINI BANDHA V.  
Feb. 10th, 1908.

167. The *Daily Hitavadi* [Calcutta] of the 11th February writes:—

DAILY HITAVADI,  
Feb. 11th, 1908.

Government's partiality for white men.

The rulers of our destinies often profess to be symyathetic towards us and are apparently very impartial. But in reality they prefer to give all high appointments to white men even if there are blacks who are just as good. Nay, if a black officer happens to prove more capable than his white chief, he is at once removed from the post. The authorities had appointed some blacks in the Survey Department in order to see if they were suitable for that work. But as soon as they turned out to be better men than Europeans, they were removed from their appointments. The other day General Cotton said that Indian soldiers should not be employed in artillery service, because it would be very unsafe for the Empire to keep such skilful men in that service. When the people want anything the Government says "First deserve and then desire." But how will they be able to give proofs of their abilities unless they are given the opportunities? All right thinking men must have to admit that the blind partiality our rulers have for their own countrymen is the root cause of the downfall of the people of India.

168. The *Jasohar* [Jessore] of the 30th January speaks of the throwing of refuse matter into the river near Bagerhat by the mehters sweepers) and draws the attention of the Subdivisional officer to the fact that as the river is muddy all round the year, and the water saline, it would be a great hardship for the thousands of men who bathe in it if the waters be polluted.

Throwing of refuse matters into the river.

JASOHAR,  
Jan. 30th, 1908.

#### URIYA PAPERS.

169. The *Sambadvahika* [Balasore] of the 9th January states that a house was burnt down on the Port Road in the Balasore town on the 4th of the last month.

A fire in Balasore.

SAMBADVARIKA,  
Jan. 9th, 1908.

170. The *Nilachal Samachar* [Puri] of the 10th January states that cholera prevails in some of the villages near Satyabadi in the Puri district.

Public health in Puri.

NILACHAL SAMACHAR,  
Jan. 10th, 1908.

171. The *Nilachal Samachar* [Puri] of the 10th January mourns the death of Mr. Jagannath Parhiasi, a resident of the Puri town, who though himself uneducated, had great sympathy for his educated countrymen. His sympathy for the *Utkal Union Conference* was great.

The death of Mr. Jagannath Parhiasi mourned.

NILACHAL SAMACHAR,  
Jan. 10th, 1908.

172. The *Nilachal Samachar* [Puri] of the 10th January enters a strong protest in its columns against the abolition of the B. L. class, so long attached to the Ravenshaw College, Cuttack. This has been a terrible blow to the prospects of the Uriya youths, who wanted to benefit by it. As a general rule most of the Uriya graduates are very poor in circumstances and are therefore not in a position to prosecute their law studies in Calcutta. The writer therefore suggests that this important matter should form the subject of discussion in the ensuing annual meeting of the

The abolition of the B. L. class attached to the Ravenshaw College.

NILACHAL SAMACHAR,  
Jan. 10th, 1908.



*Utkal Union Conference.* The writer exhorts the Uriya leaders to take this matter into their special consideration.

NILACHAL SAMACHAR,  
Jan. 10th, 1908.

173. The *Nilachal Samachar* [Puri] of the 10th January states that though relief measures have already been adopted in Parikud and Asturang in the Puri district, and though Mr. Hamilton is trying his best to alleviate the sufferings of the distressed people, the area of distress is so large and its painful effects so fatal, that nothing short of a big organisation can cope with the dire calamity.

Distress in the Puri district.

NILACHAL SAMACHAR,  
Jan. 10th, 1908.

Visitation of the distressed tracts in Puri by hungry hordes from abroad.

174. The same paper states that about 700 men belonging to some foreign districts are moving about in and around Puri, begging alms with the declaration that they have emigrated from a distant district in quest of food and that they must have food in the Puri district. Many are giving them alms through fear. This visitation of a hungry district by a large number of hungry men from abroad is not only a painful but a terrible affair.

NILACHAL SAMACHAR,  
Jan. 10th, 1908.

175. The Basudevapur correspondent of the same paper states that Bhunya Sri Bhaskar Mahapatra, a zamindar of Edtal in the Bhadrak Sub division of the Balasore district is distributing rice to a large number of men and women in the Kamargan and Padmapur markets.

Liberality of Bhunya Sri Bhaskar Mahapatra.

NILACHAL SAMACHAR,  
Jan. 10th, 1908.

176. The same correspondent states that an astrologer has found out by careful computation that one *padma* or billion of human-beings will die in 1315-1316 *sal*, the contributory causes being famine, cholera and plague.

An astrological calculation of mortality due to famine, cholera and plague.

NILACHAL SAMACHAR,  
Jan. 10th, 1908.

177. The same paper states that several houses were burnt down in the Turuchli Sahi in the Puri town on the 3rd of the last month. It is strange that fires should occur in a winter month.

Fire in Puri.

NILACHAL SAMACHAR,  
Jan. 10th, 1908.

178. The *Nilachal Samachar* [Puri] of the 10th January alludes to the labours of the Decentralisation Commission and observes that commissions are, as a general rule, useless unless they lead to certain tangible results, benefiting the people for whom they were intended.

The Decentralisation Commission in India.

GARJATBASINI,  
Jan. 11th, 1908.

179. The *Garjatbasini* [Talcher] of the 11th January mourns the death of Mr. Usta Mehera, a Merchant of Barapali, who expired on the 6th December 1907. Though a dealer in hide he was a patron of learning and a friend of the poor.

An obituary notice.

GARJATBASINI,  
Jan. 11th, 1908.

Export of rice prohibited from Dhenkanal.

180. The *Garjatbasini* [Talcher] of the 11th January is glad to learn that the Raja of Dhenkanal has issued an order prohibiting the export of rice from that state.

GARJATBASINI,  
Jan. 11th, 1908.

181. The same paper state that the price of rice is increasing steadily in Talcher, where it is not always available even at high rates.

The high price of rice in Talcher.

GARJATBASINI,  
Jan. 11th, 1908.

182. The *Garjatbasini* [Talcher] of the 11th January states that Pandit Digambar Vidyaratna, a zamindar in the Midnapore district, has introduced a system of arbitration courts in his zamindari, which has proved successful in an eminent degree and that the time has come when other zamindars should follow suit and thereby save themselves from ruinous litigation.

Pandit Digambar Vidyaratna and his arbitration courts.

UTKALDIPIKA,  
Jan. 11th, 1908.

183. The *Utkaldipika* [Cuttack] of the 11th January states that the sky was clear and weather cold, while fever and cold prevailed there in the last week. Small-pox has however abated a little.

The weather and public health in Cuttack.

UTKALDIPIKA,  
Jan. 11th, 1908.

184. The same paper states that fever and cold prevail in the Kendrapara Sub-division of the Cuttack district, and that cholera makes its appearance there now and then.

Public health in Kendrapara.

UTKALDIPIKA,  
Jan. 11th, 1908.

185. The *Utkaldipika* [Cuttack] of the 11th January states that mango trees are blossoming there.

The mango in Cuttack.



The mango in Angul.

186. The same paper states that in Angul the weather is very cold and that mango trees have

UTKALDIPIKA,  
Jan. 11th, 1908.

begun to blossom.

187. The *Utkaldipika* [Cuttack] of the 11th January is glad to state that through the exertions of the Raja of Bamra, Mr.

UTKALDIPIKA,  
Jan. 11th, 1908.

Manufacture of honey and sugar in Bamra.

Upendra Panda, a resident of that state has learnt to manufacture good sugar while Messrs. Manabodh

Das and Jalandhar Misra, both natives of that state have been properly trained in the honey industry.

188. The Angul correspondent of the *Utkaldipika* [Cuttack] of the 11th January states that rice is available in sufficient quantity in that district, owing to its export being

UTKALDIPIKA,  
Jan. 11th, 1908.

The rice in Angul.

stopped by the local authorities.

189. The same correspondent states that mustard oil sells at 15 chitataks and sesamum oil at 18 chittaks per rupee in the Angul district.

UTKALDIPIKA,  
Jan. 11th, 1908.

The oil in Angul.

190. The Angul correspondent of the *Utkaldipika* [Cuttack] of the 11th January states that the sowing of *rabi* has not yet commenced and that the outturn of paddy having

UTKALDIPIKA,  
Jan. 11th, 1908.

The *rabi* and paddy crops in Angul.

been small this year, paddy is not available even at

16 seers per rupee.

191. The same correspondent states that a band of robbers robbed a poor woman of a quantity of rice and other articles at

UTKALDIPIKA,  
Jan. 11th, 1908.

Scarcity of food leading to crimes in Angul.

1. A. M. on the 25th December last on the high road in the Purunagarh payana of the Angul district.

192. The *Utkaldipika* [Cuttack] of the 11th January has every sympathy for the Jainas, who have been greatly offended by an attempt on the part of the Local Government to interfere with the sanctity of the Paresnath Hill

UTKALDIPIKA,  
Jan. 11th, 1908.

The Jainas and the Government of Bengal.

in Hazaribagh. The Jainas should be left alone in the enjoyment of the hill, which they have all along looked upon as very sacred. Toleration on the part of the foreign Government will enhance its reputation for impartiality in the eyes of other communities in India.

193. After reproducing the remarks made by the Deputy Commissioner of Singhbhum and the Officiating Inspector of Schools,

UTKALDIPIKA,  
Jan. 11th, 1908.

A proposal to make Uriya the court language of the Kharsawan state in Chhota Nagpur.

Chhota Nagpur in the Visitors' Book of the Kharsawan Middle English School, the same paper goes on to observe that Kharsawan is a Uriya-speaking state,

and that its court language should be Uriya. Uriy should also be taught in its Primary and secondary schools.

194. The Kendrapara correspondent of the same paper points out that the results of the annual examinations, as shown by the

UTKALDIPIKA,  
Jan. 11th, 1908.

The Kendrapara Higher English School.

Kendrapara Higher English School are not good, and that the attention of the local authorities concerned

should be drawn to the matter as early as practicable.

195. The same paper publishes a letter from Mr. M. S. Das, in which he has made it clear that the Lieutenant-Governor while in Cuttack, did not insult him in any way.

UTKALDIPIKA,  
Jan. 11th, 1908.

Mr. Das and the Lieutenant-Governor of Bengal.

It is true that there was some difference of opinion between the Lieutenant-Governor and Mr. Das, but that is no reason why some people should have taken delight in giving circulation to the ill-based or unfounded theory of insult. According to Mr. Das, Babu Janaki Nath Bose, a pleader of the Cuttack Bar was the first to start this theory, which, as after events show, has been thoroughly discredited. It is a matter of regret that Babu Janaki Nath Bose has not thought fit to apologise for his contributory share towards the development of the insult theory. The letter of the Governor to Mr. Das is also published in the paper, in which it is explained that what the Governor wanted was friendly co-operation between the non-official and official workers in the relief camps.

196. The *Utkaldipika* [Cuttack] of the 11th January points out that the outturn of both *beali* and *sarad* paddy in the last season

UTKALDIPIKA,  
Jan. 11th, 1908.

The present economic state of Orissa.

has been very low. Consequently the scarcity of food-stuffs is almost felt everywhere in Orissa. It



has now become necessary to import rice from foreign places. It is true that Government has commenced relief works, though such works are being conducted on an humble scale. The time has come for the organisation of big relief measures.

UTKALDIPIKA,  
Jan. 11th, 1907.

197. A village man writes to the same paper giving a vivid description of the distress which prevails in many parts of the Cuttack district. It is said that a woman belonging to Digambarpur in Sukinda came to the Jenapur Sub-Post office to receive a sum of Rs. 5, which her husband had remitted from Calcutta. The woman had a little child in her arms. It had become so weak through want of nourishment that when the mother left the Sub-Post office after receiving the money, she found that her child had already died.

RAJENDRA CHANDRA SHASTRI,  
*Bengali Translator.*

BENGALI TRANSLATOR'S OFFICE,  
*The 15th February, 1908.*



**REPORT (PART II)**  
ON  
**NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL**  
FOR THE  
**Week ending Saturday, 15th February 1908.**

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## II.—HOME ADMINISTRATION.

## (b)—Working of the Courts.

140. The *Amrita Bazar Patrika* ridicules Mr. Justice Cargill's "monstrous" sentence upon Maulvi Liakat Husain for his Urdu interpretation of certain Arabic texts from the

Criticism by simile.

Koran, though, he does not know a word of Arabic or Urdu. Learned Maulvis themselves are not absolutely sure of the true meaning of the texts in question which are liable to various interpretations, but Judge Cargill, an Englishman, utterly ignorant of the intricacies of the Urdu and Arabic languages, found no difficulty in not only understanding the whole thing, but awarding a punishment which, in the case of the Maulvi, means his death. By analysing the attitude of the authorities in connection with recent cases, abundant material can be found to prove that the Government of East Bengal is merely an apology for government.

AMRITA BASAR  
PATRIKA,  
6th Feb. 1908.

141. The *Behar Herald* states that the correspondence between the Government of Bengal and the High Court with reference to remarks made by judicial officers in

The High Court and the police.

their judgments on the conduct of the police reveals, amongst other things, the great anxiety of Sir Andrew Fraser to screen the guilty officers of the department from public censure. The ostensible object with which this step has been taken appears to be to improve the efficiency and the purity of the police administration. But the real motive of His Honour seems to be to maintain the prestige of his subordinate officers and of the all-powerful police, and not to allow their dirty linen to be washed in public.

BEHAR HERALD,  
6th Feb. 1908.

## (h)—General

142. The *Amrita Bazar Patrika* observes that the large sum of money expended in order to secure the conviction of

Maulvi Liakat Husain's case.

Maulvi Liakat Husain, has not come from the pockets of any official or individual but has been wrung from the starving, famine-stricken population of Bengal. The sum total of the prosecution is the addition of another typical instance of the way the administration of the country is being conducted, and the further shaking of the already tottering confidence of the people in the administration of justice.

AMRITA BASAR  
PATRIKA,  
7th Feb. 1908.

143. Commenting on the proposed reconstitution of Councils on a more liberal basis, the *Amrita Bazar Patrika* states that

Reform of Legislative Councils.

if the Government is not prepared to introduce substantial reforms into the Supreme and Provincial Councils so as to give the people certain definite powers with regard to the executive administration, especially in matters of finance, it would be better to drop all tantalizing and misleading talk of reform.

AMRITA BASAR  
PATRIKA,  
7th Feb. 1908.

144. The *Mussalman* is shocked at the monstrous sentence passed by Mr. Cargill on Maulvi Liakat Husain. Three

A monstrous sentence.

years' rigorous imprisonment inflicted on an old man of about sixty is considered quite disproportionate to the crime alleged to have been committed by him. The vindictiveness of the Judge could not go further. But the Maulvi has not gone down in the estimation of his fellow-countrymen. He is a martyr to the cause of his country, and history will bear testimony to his unflinching devotion to that cause.

MUSSALMAN,  
7th Feb. 1908.

145. Adverting to Mr. Nevinson's condemnation of the partition as the great error of Lord Curzon's administration, the

Mr. Nevinson on the partition.

*Bengalee* asks whether this error is to be perpetuated on the false ground of prestige. The blunder of the partition is followed by other blunders, each helping to aggravate the situation and render it more difficult than before. The people of Bengal will never be reconciled to the partition of their Province. It is a cruel wrong and is admitted as such; but for reasons which they are not able to follow or to appreciate, the wrong is not to be rectified. Withdrawal or modification of the partition and the grant of a substantial measure of Self-Government can only allay the public discontent.

BENGALIAN,  
6th Feb. 1908.



INDIAN MIRROR,  
24th Feb. 1908.

146. The *Indian Mirror* regrets the compulsory retirement, on account of ill-health, of Sir Denzil Ibbetson, Lieutenant-Governor of the Punjab. He was an able official, but as a disciple of the Curzonian school, he thought that repression was the best policy. Thus the police became the right hand of the Punjab Government, and a régime as bad as the Inquisition was introduced in that Province. With regard to the appointment of Sir Louis Dane as Sir Denzil's successor, the journal does not know much of the former, except that he is not half as able as the latter and has not been much of a success as Foreign Secretary. It would not, however, be difficult for him to be a successful ruler, if he profits by the experience of his predecessor.

AMRITA BASAR  
PATRIKA,  
24th Feb. 1908.

147. With reference to the official enquiry held *in camera* regarding the Gurkha trouble with the Nawab's men at Dacca, the *Amrita Bazar Patrika* states that people knew at the outset that the matter would be disposed of in this hole-and-corner fashion. The attitude of the Government of Curzonian Bengal in respect to these quarrels between the Muhammadans and the police or the Gurkhas, may be well likened to that of the master of a house who has to settle a dispute between his pet wife and pet son. He would do his best to throw a veil over the matter, so that the outside world might not know anything about the scandal.

TELEGRAPH,  
24th Feb. 1908.

148. The *Telegraph* reports that during the recent *Ardhodaya* festival, many of the pilgrims were found to have been caught hold of by coolie recruiters to make them serve as coolies in distant parts and eventually rescued by the volunteers. The journal hopes that the Police Commissioner will take these volunteers into his confidence and try to find out the dens of those who thus abuse their power of recruiting.

BENGALER,  
24th Feb. 1908.

149. The *Bengalee* trusts that the Pabna Conference will adopt such measures as may avert the proposed partition of the High Court. Disastrous as has been the partition of Bengal, this would be a greater calamity. For, then, with a High Court weak in power, prestige, and even efficiency, the Executive Government would be left very much to itself to follow its whims and caprices without any hindrance.

AMRITA BASAR  
PATRIKA,  
10th Feb. 1908.

150. The *Amrita Bazar Patrika* reports that Mr. Clarke, District Magistrate of Mymensingh, is now engaged in ascertaining the relation that exists between Babu Brojendra Kishore Rai Chaudhuri, of Gouripur, and his tenants. The public are quite in the dark as to the precise nature of the enquiry, but from facts that have leaked out, matters relative to the enhancement of rent, execution of *kabuliats* at enhanced rates, payment of *abwabs* to the landlord, etc., are among the principal heads. The result of such interference has been that the relation between the landlord and his tenants is daily getting more and more strained. Other zamindars, who have incurred the displeasure of Mr. Clarke, are also faring in the same way at his hands. The journal enquires whether the investigating officer has not sufficient work on his hands that he undertakes such a task.

AMRITA BASAR  
PATRIKA,  
11th Feb. 1908.

151. The *Amrita Bazar Patrika* is of opinion that though Englishmen from His Excellency the Viceroy downwards are generally all honest, they will do almost anything for the sake of prestige. It will not serve the interests of the people if Magistrates like Mr. Clarke are brought to their senses, because their senseless proceedings keep up the spirit of the nation and because it is to these oppressive and vindictive Magistrates and their superiors that the people owe the national life which has sprung up on all sides. It can easily be shown that by maladministration it is the Government which suffers, while it is the people who gain. "Let Mr. Clarke remain the Magistrate of Mymensingh and Sir L. Hare the ruler of East Bengal: it will add to the strength of the people and not do harm."



152. The *Bengalee* observes that the partition was a great mistake which ought to be rectified at the earliest moment. Even now it is not too late to re-open the question in the interests of peace and the happiness of the people of the new Province. Where there was peace and contentment there is now unrest and excitement. This cannot be called efficient administration, nor is it necessary in the interests of wise and orderly government. The difficulties which beset the Government of India, though great, are not insuperable. Even the bureaucracy who have most benefited by the partition might be persuaded to a modification which would not largely reduce the number of offices and superior appointments, and at the same time give satisfaction and contentment by placing the Bengali-speaking population under one and the same administration. It is supreme unwisdom to persist in a blunder which leads to other blunders which may be of even greater magnitude than the first.

BENGALIAN,  
11th Feb. 1908.

153. Commenting on the acquittal of the accused in the Chingripota dacoity case, *Bande Mataram* states that the public will rejoice to know that conscience is still left in the Judicial Service, though the Executive Department is under bureaucratic government. Justice does not seem to have taken leave of the country altogether, and exception has once more been instrumental in proving the rule.

BANDE MATARAM,  
12th Feb. 1908.

154. Commenting on the efforts of Lady Minto, Sir George and Lady Clarke, and Sir Arthur Lawley to bring about friendly relations between the ruler and the ruled, the *Indian Mirror*, considers it a hopeful sign of the times that the rulers are showing a growing desire to associate with the people and to adopt a policy of reconciliation towards them. If this policy is followed up by every Provincial ruler, things will take their normal course very soon.

INDIAN MIRROR,  
13th Feb. 1908.

155. The *Amrita Bazar Patrika* declares that the fine of 10 rupees inflicted on Mr. Sunder, the Settlement Officer of the Sunderbuns, for having caused the death of a coolie named Komiruddi, will confirm the prevailing impression that in a case between an Indian and a European, the former has no chance of obtaining proper justice even in a court of law.

AMRITA BAZAR  
PATRIKA,  
13th Feb. 1908.

156. *Bande Mataram* writes:—

It will not die. "The sedition cases are following one another in an unending procession. The *Nabasakti* case is dragging on, and the *Sandhya* has been prosecuted for the third time. The authorities seem to be bent on coercing people into loyalty, but the goal seems to be as far off as ever. Sriji Manabendra Nath Chatterji, Editor and Publisher of the *Sandhya*, has sustained the reputation of that paper, and, like his guru, Sriji Upadhyaya, has boldly taken the entire responsibility upon himself. The jail has lost its terrors, the spirit of freedom refuses to be crushed, and the authorities must now try other methods of repression."

BANDE MATARAM,  
13th Feb. 1908.

### III.—LEGISLATION.

157. Commenting on the proposed legislation requiring Editors of newspapers to sign a declaration and furnish substantial security, the *Mussalman* writes:—

MUSSALMAN,  
7th Feb. 1908.

"We ask the bureaucrats that if they are true to their conscience, why is then all this fear and nervousness on their part, why is then the mighty British Government so much agitated over this comparatively trifling matter? Why not strike at the root-cause of the supposed sedition? Satisfy the legitimate aspirations of the people, be true to your own conscience, and there will then be nothing of which you will have to entertain any fear. At present all your fears and apprehensions are the phantoms of your own actions. If you are straightforward you will feel yourselves secure. Otherwise thousands of contemplated repressive measures would be unavailing."



## VI.—MISCELLANEOUS.

BANDE MATARAM,  
8th Feb. 1908.

158. *Bande Mataram* enlarges on the utility of national assemblies as a means towards collecting real facts about the state of the country, deliberating on the same, and issuing definite instructions to people who will carry on the nation's work throughout the year.

BANDE MATARAM,  
10th Feb. 1908.

159. *Bande Mataram* observes that nationalists demand democracy, not only because it is one of the most ennobling of earth's possessions, worth having for its own sake, but also because it is the essential pre-requisite of a nation's greatness. Contended acquiescence in autocracy based on an inherently false distinction between man and man, unfits the human spirit altogether for that free and spontaneous expansion, that supreme realisation of equality in all walks of life, at which nationalism ultimately aims. Since democracy is thus his primary and immediate objective, the nationalist must necessarily bend all his energies and shape all his work to that end. But over and above the inculcation of democratic principles, he must, if he is to succeed, develop in his countrymen such habits of conduct as will fit them, so soon as the time comes, for the actual carrying out of the work of democracy.

INDIAN MIRROR,  
11th Feb. 1908.

160. The *Indian Mirror*, drawing attention to the persistence with which the suffragetes in England are maintaining their campaign, states that their example should prove an object lesson as to how political battles should be fought without any break of ardour, hope or persistence. No cause can be successful unless its supporters get almost mad over it. The suffragetes seem to know no reverse or confess to any defeat. To them defeat never does or can mean the abandonment of a programme which they have definitely set their hearts upon. This is the lesson which the people of India can derive with profit to themselves.

BENGALIAN  
11th Feb. 1908.

161. Criticising the *Englishman's* statement that the Volunteers did nothing extraordinary, the *Bengalee* declares that what the Volunteers did was extraordinary, inasmuch as the community is not ordinarily permitted to manage its own affairs in the way the Volunteers were permitted to manage things during the *Ardhodaya Jog* festival. And the manner in which they did manage things on the occasion was extraordinary in the further sense that the police never did and never could manage such a crowd in so peaceful a way.

AMRITA BAZAR  
PATRIKA,  
12th Feb. 1908.

162. Adverting to the question put to the Government by the Hon'ble Babu Deva Prasad Sarbadhikari regarding the *Ardhodaya* Volunteers, suggesting that the Government should show marks of its approval, the *Amrita Bazar Patrika* observes that the Volunteers worked for the approval of no others than of their own heart and of their countrymen. There is no surer way of damming the channel of noble impulses in the mind of the Indian people than to hold before them the thought of approbation and favour from the Government. Such a thought at once converts a noble impulse of the heart to a spirit of low commercialism, such as is found in some of the Indian public servants under Government.

AMRITA BAZAR  
PATRIKA,  
13th Feb. 1908.

163. The *Amrita Bazar Patrika*, drawing attention to the sacrifices the people are making for the country, says:—  
"Only two years ago, when people were oppressed by the Police or the Magistracy, they rarely ventured to resent the wrong, but went suffering in silence. The utmost they would do was to appeal to a higher court when punished by the lower. But now local authorities have come to know that they have to reckon with a people whose feelings have been outraged. Although the people know that to defy a Magistrate is to enter the lion's den unarmed, yet they are prepared to sacrifice themselves without a sigh. Indeed, nowadays the high-handed actions of Magistrates are sure to be resented by the people, even though the Magistrates have been made more irresistible,—if we may use the expression,—than ever they were before. Now, what is the situation like at present? Why, oppressive Magistrates are petted, looting police officers are screened,



Muhammadans are pitted against Hindus, while the High Court has lost its prestige by its general attitude and new offences have been created, nay, everything has been done to infuse terror into the minds of the people. Indeed, if people are being sent to jail right and left, it is not so much the cause of complaint as the day-dacoities sometimes committed by the police, with or without the help of Magistrates. Yet the people no longer tremble. Two young zamindars were accused of stealing a deer! In days gone by, one such case would have infused terror into the hearts of all, both high and low. But they courted imprisonment and went to jail singing!"

OFFICE OF THE INSPR.-GENL.

OF POLICE, L. P.,

WRITERS' BUILDINGS,

The 15th February 1908.

F. N. WARDEN,

*Perst. Asst. to the Insp.-Genl. of Police, L. P.*



